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BEQUEST OF
W. E. EIGENBRODT, D. D.

EXPOSITORY SERMONS

PREACHED

IN THE PARISH CHURCH OF

St. Martin, Leicester.

BY THE LATE

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LONDON: S. CLARKE, 13, PALL MALL EAST;
J. S. CROSSLEY, LEICESTER.

1843.

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IF THOU CRIEST AFTER KNOWLEDGE, AND LIFTEST UP THY VOICE FOR UNDERSTANDING;

IF THOU SEEKEST HER AS SILVER, AND SEARCHEST FOR HER AS FOR HID TREASURES;

THEN SHALT THOU UNDERSTAND THE FEAR OF THE LORD, AND FIND THE KNOWLEDGE OF GOD.

FOR THE LORD GIVETH WISDOM: OUT OF HIS MOUTH COMETH KNOWLEDGE AND UNDERSTANDING.

PROVERBS II. 3—6.

LEICESTER:
Printed by J. S. Crossley.

PREFACE.

THE Sermons contained in this Volume were all preached extempore; and almost every vestige of them would have perished, but for the patient and laborious kindness of a friend,[a] who preserved them in short-hand at the time of their delivery, with a fidelity to which all who heard them will bear ready and confident testimony. To this friend all who loved and valued the Author of these Sermons are under inexpressible obligations. He has enabled them to set before their minds, even at this distance of time, not only the substance of his teaching, but his very manner, voice, and language, with a vividness of recollection which no other memorial of him could ever have supplied.

The Discourses here given are but a few out of the whole number thus preserved. They were preached towards the close of the Author's ministry; the last two in the Volume, on the Sunday before his fatal illness began, and within a fortnight of its termination. They are his dying testimony; a record of those principles, and of those views of the truth of God, which gave him in life so

[a] Mr. Edward Bankart, of Leicester; to whom a like acknowledgment has been made, although not by name, on former occasions. See Preface to Eight Sermons on the Eleventh Chapter of St. Matthew's Gospel, by the same Author.

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remarkable a measure of happiness, boldness, and vigour, and in death so large a portion of the peace of God.

If anything therefore is met with in this Volume, which at first sight surprises or perplexes its reader, let him only remember that the statements here made were no crude or fanciful theories to him who uttered them, but the mature result of the exercise throughout life of unwearied industry, deep reflection, keen accuracy, and singleminded honesty, in the study of the Word of God, with unfeigned dependence upon the teaching of His Spirit,—the outpouring of a mind engrossed by day and by night with things eternal and unseen,—the joy and strength of his own soul in a life of patient usefulness,—his support and consolation when he lay down to die.

Those amongst whom he laboured,—and more especially those to whom his teaching was made the instrument of life and peace, and who still, after a separation of more than thirteen years, delight to cherish the remembrance of him, and to testify their love for him by kindness to those whom he left behind him,—will rejoice to receive this faithful specimen of a ministry exercised in one place, without worldly reward or honour, for more than seven and twenty years.

Possibly at some future time this Volume may be followed by another, containing a somewhat more connected exposition of his views on various important points of Christian doctrine.

St. Martin's, Leicester,
February 22, 1843.

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SERMON I.

Acts i. 11.

WHICH ALSO SAID, YE MEN OF GALILEE, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.

Two distinct acts are recorded in this verse; first, that Jesus has been taken up from earth into heaven, and secondly, that Jesus shall come down from heaven in like manner as He was taken up. I propose, if the Lord will, to consider the former of these facts on the present occasion, and to reserve the latter for future consideration.

Jesus has been taken up from earth into heaven. This is a matter which I propose for your present contemplation. And the order which I shall pursue in my remarks, if God is pleased to give me sight and utterance, is to bring before you, first, the proof of this fact; secondly, the reason of it; and thirdly, the use of it.

I. You will not wonder that I should be large in

the proof of it; because, however people may fancy that the facts of Scripture may be safely taken for granted, and though it may be taken for granted that every body knows them, I found that I did not know them myself when I thought I did, and I am bound to presume that the same is the condition of many others.

First then, this fact is established by the testimony before us,—the testimony contained in the text. In order to which it is necessary that I give you some account of the place in which the text is found. The writer of this book is also the writer of a Gospel, or history of the Lord Jesus Christ in his transactions whilst He was upon the earth, which Gospel bears his name,—St. Luke's Gospel. And he begins this book with referring to that former work of his. "The former discourse on the one hand I made, O Theophilus, concerning all things which Jesus began both to do and to teach." It is the peculiarity of the language in which the Scripture is written, that the form of "beginning" does not mean merely, "He began," but, "He in a regular order transacted these things." "Until the day in which, having charged the apostles by means of the Holy Ghost, which apostles He had chosen, He was taken up." Now you will observe the expression "taken up." Two distinct expressions are used with respect to this same verity, ascension and assumption. The assumption expresses the "taking up" of the substance. The

ascension expresses the "climbing up," as it were, of that substance. Well then, the assumption denotes that the Lord Jesus Christ was by another taken hold of, and so brought from one place in which He had been, unto another place in which previously, that is, for some time at least, He had not been. "To whom also He exhibited himself alive, after his having suffered, by many signs, during the space of forty days being seen by them, and speaking of the things pertaining to the kingdom of God. And, being assembled with them, He charged them not to separate themselves from Jerusalem, but to wait for the promise of the Father, which ye have heard of me;" that is, which you have heard me announce to you that He would fulfil. "Because John on the one hand baptized with water; but ye shall be baptized in the Holy Ghost not many days after this. They therefore, having come together, enquired of Him, saying, Lord, is it that thou art restoring at this time the kingdom to Israel? But He said unto them, It is not for you to know the times or the seasons, which the Father hath laid up in his own proper authority." Now these words throw a great light upon the relation which the Lord Jesus Christ has to the Father. People have been puzzled and perplexed, and have said, How is it that He knows things, and does not know things? How is it that He is God, if He does not know this? You see it arises from not apprehending the constitution which God has made in

Christ. It arises from not understanding that it is the very glory of the Second Person to have put his Godhead into abeyance; and, whilst He can never cease to be God, to act,—having assumed the human substance which has a perfect human nature,—to act within the precincts of that substance, and within the precincts of its powers, as that substance shall be brought into action, having its powers sharpened and enabled by the Holy Ghost: so that what He says of himself in John v exactly opens this mystery; "I can of mine own self do nothing; as I hear, I judge." Why, does not that distinctly imply that He received information, upon which He first of all formed his judgment, and then acted? And so of that expression, so remarkably agreeing with it, in Isaiah xlii; "Who is blind, but my servant? or deaf, as my messenger that I sent?" The blindness and the deafness being voluntarily incurred: the creature is both blind and deaf; if his eyes are opened, and his ears unstopped, it is because God is pleased, and just so far as God is pleased, to open the eyes, and to unstop the ears. And therefore He plainly tells them here, that this was not communicated to Him; this was a point, on which it became Him not to be instructed; and therefore He had no understanding, and therefore He had nothing to communicate. As though He should say, I have indeed an assurance, a covenant security from my Father, that I shall receive the kingdom, and that I shall be manifested as his Lord as well as

his Christ: but the day and the hour,—just agreeing with what is said in the Gospel of St. Mark, "Of that day and that hour knoweth no man,"—the day and the hour in which I am to receive that dominion, is left (as we should speak) in the breast of the Father. He is to determine when the accomplishment shall take place. "But ye shall receive power,"—though I cannot tell you the day nor the hour, I can tell you this,—"ye shall receive power when the Holy Ghost shall have come upon you." Now I must call your attention to that expression, "come upon you." You see how it agrees with what you have heard lately about "anointed;" that substance is in the unction, upon which the unction has been poured; and that substance is in the Holy Ghost, upon whom the infinite Holy Ghost has come. And it is very plain, I think, that this expression implies bodily operation; an operation upon the body by the Holy Ghost. I cannot see the fitness with which such an expression shall be applied, if the operation primarily be upon the spirit; much less, if the operation upon the body be excluded. It seems to me, therefore, that the expressions, "the Holy Ghost falling upon them," and, "after that the Holy Ghost is come upon you," do most distinctly imply the energizing of the Holy Ghost upon the body. But I do not tell you that He speaks here of bodily operation; *that* they were waiting for; they had the sign, the signal of the bodily operation, but the bodily operation of the Holy Ghost

was reserved in them, as it is in us, unto the Lord's coming. Nevertheless, it is by the seizing of the man, it is by taking possession or occupancy of the man, that the Holy Ghost does communicate those capacities which are necessary for God's end. And when He does so take possession, take the occupancy of the spirit of a man, it is not only a pledge that He shall hereafter occupy his body also, but it is a sign that by occupying the body He does in fact perform his part in that possession. Mark this; the possession which any one has of the Holy Ghost is by the supposed raising again of his body; that is, by the supposed entrance of the Holy Ghost into his spirit, that He may beget him again unto newness of life; I mean newness of bodily life as well as spiritual life. Now the particular object I have in these remarks is, to lead you to the apprehension of this reality,—that all these notions of the Holy Ghost acting in the spirit of a man without regard to his body,—his body being put on one side, as if it had nothing to do with it,—that all these notions are vain and false; for that there is no operation of the Holy Ghost in, upon, and by man, but what presupposes his death, and his being begotten again from the state of death into a new form of substance, having a new kind of life, and having new relations, the relations of the new creation kingdom. "And ye shall be witnesses for me both in Jerusalem, and in all Judea and Samaria, and unto the extremity of the

earth. And when He had spoken these things, whilst they were looking at Him,"—it was not, you see, that they turned their eyes another way, or something might happen to obstruct their view, but, "whilst they were looking at Him, He was lifted up; and a cloud received Him from their eyes." A cloud "privily received," as it were; stole upon Him, so as to form a covering; and thus they who had traced his ascent some way, at length lost sight,—a cloud enveloped Him. "And whilst they were stedfastly,—with intensity of sight,—looking up to heaven as He was going along,—as He was passing on upwards,—behold, two men had been standing near them;" for such is the beautiful fulness of the original language; it expresses a most minute and particular distinction; they had been standing a good while, we are to suppose, by the side of these men, who were so intent in their gaze upon the substance of the Lord Jesus Christ, that they had not observed them; "they had been standing by them, near to them, in white raiment; who also said, Ye Galilean men, why have ye been standing looking up into heaven? this Jesus, who hath been taken up from you into heaven, shall so come again, after the manner in which you have seen Him going forward,—passing on, marching up,—into heaven."

Why then, it is here distinctly affirmed, you will perceive, by the sacred writer, that Jesus Christ has been taken up into heaven, has been taken from earth

into heaven. And I ask you, Do you believe this? I am come to my simple way of applying faith. I ask, Do you believe this? Why, you profess to believe all that is written in the Bible; you profess to believe that this is the Word of God. Then I ask you, Do you believe this fact, as here stated, that Jesus Christ hath been taken up from earth into heaven? Now consider, it is a very wonderful thing. You know, or may know, what sort of thing your body is; that it is a heavy substance which, according to the principle of creation, is attracted towards the centre of the earth; and yet this substance, in the person of Jesus Christ, contrary to the laws of nature as they are called, was drawn up to heaven, drawn in a direction the direct contrary of its natural direction. This, then, was a miracle. His ascension was miraculous. Now do not get into a mistake here, and suppose, Well then, it was not a body of flesh, and He ceased to have a body of flesh from the instant of his death,—though that body did continue flesh for three days according to the Scripture account,—but it was not any longer possessed by Him; it was in a state of separation, in another place from that in which his person was, from that in which his finite spirit inhabited by the Holy Ghost united to the eternal infinite Spirit of the Second Person, from the place where that was; his body was in a distinct place; and when He, inhabited by the Holy Ghost,—that is, when his finite spirit, unto which

the eternal infinite Spirit of the Second Person had united himself,—when He, I say, in that finite spirit inhabited by the Holy Ghost, did re-enter his body, which was lying in a separate, a distinct, a remote place,—his spirit having been during those three days in the centre of the earth, in the mansions prepared of God for the separate spirits of the blessed,—when, I say, He did thus enter into that body of his, which had been laid in a separate place, He did no longer enter it as a substance of flesh and blood, but, in the very act of his entering in, He did convert it, namely, that substance of flesh and blood, into a spiritual substance. "Well then," you will say, "if this was now a spiritual substance, all your remark about gravitation falls to the ground." No; it was necessary that He should be *seen* to ascend; if He had ascended unseen, where was the testimony to his ascension? It was not only necessary that He should ascend, that He should be taken up, as you have heard,—but that He should be seen to ascend, and that in the very act of being taken up. Now how was that possible to an eye of sense? Can you see spirit? There is the history of the whole. All those appearances after the resurrection,—after the change of the form of his substance,—were miraculous; by miracle He assumed his ancient former substance, and by miracle carried that ancient former substance to a certain distance from the ground, to such a distance as was necessary in order to prove that He had been carried up from earth to heaven.

Then, I ask, do you believe this fact here recorded? It is not necessary that there be two testimonies to any fact of God; if therefore we had no other record than this one text, I maintain that we are bound to receive it as true, that Jesus was taken up from earth to heaven. And if I furnish you with collateral and distinct proofs, it is not because they are necessary, but because I would help your infirmity. And with this view I shall remind you of certain passages in the New Testament, which bear testimony to this point.

It is a remarkable circumstance, that St. Matthew does not mention the ascension. People who exercise their ingenuity in giving a reason why, say that he has mentioned the resurrection. But then this turns for a testimony. If the Evangelists and the writer of the Acts had been engaged in a conspiracy to deceive mankind, they would have recorded all the same facts; there would have been no omissions made; none of them would have omitted the ascension which St. Mark and St. Luke relate. And therefore we have a clear testimony that there was no conspiracy, that they were plain matter of fact men. But just ask yourselves now; We will suppose that the resurrection has been proved; Matthew has not omitted the article of the resurrection, though he has omitted the article which follows the resurrection. What becomes of Him? who has ever seen Him since that time? His ascension must have taken place, that is, He must,

some how or other, have got into another world, another place of abode, if He did not ascend, if He was not seen to ascend. Therefore we shall not lose the truth of the ascension, even though it shall not have been distinctly recorded; for we must infer that, according to what He had testified, and according to what we shall presently see to be necessary, He is gone to his glory. We must infer, according to what St. John says,—and it is remarkable that St. John does not mention the ascension, except where Jesus says, "I ascend to my Father and your Father, and to my God and your God;" there is no formal narrative of it;—but, if we had not that express word, "I ascend," we must infer from the testimony borne in the 17th chapter of his Gospel, that Christ was gone to the possession of that world. I say then, it is beautiful to see how God has laid this matter out. Some of his witnesses distinctly testify of it; others say not a word about it. Hereby we are clear from any suspicion of conspiracy. And hereby we have evidence, where evidence is scarcely wanted, to a most glorious fact. I shall excuse myself from reading the latter verses of St. Mark's Gospel, and the latter verses of St. Luke's Gospel, because they have been read to you in this service; one as the gospel of the day, the other as the second lesson of the day. And I will therefore pass on to some other testimonies. Again, if it were not for the immediate connection in which it stands, I should have read

to you part of Acts ii, where a particular account is given by St. Peter, not only of the resurrection, but also of the ascension, verses 31—36. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, &c." I should notice to you that some writers choose to interpret it, "having been exalted to the right hand of God." But I confess I think the language rather requires the interpretation which we have, "being *by* the right hand of God exalted." But then in these words, "being by the right hand of God lifted up on high," "having been by the right hand of God exalted," you have additional information; in that form of expression you are told *how* He was lifted up on high; you are told by what source and spring of power He was carried up. "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The same is in fact confirmed, though not asserted, when St. Peter addresses himself to the Jewish multitude, and says, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus." But I pass on to other testimonies. In

Rom. viii. 33, 34, you have these remarkable words: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Pass on then to Eph. iv. a passage appointed for the second lesson of this evening, verses 8—10: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." But I must not pass over what is so distinctly mentioned in the first chapter of this same Epistle to the Ephesians, verses 20—23: "And set Him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave Him to be the head over all things to the church, which is his body, the fulness of Him that filleth all in all." Then in Phil. ii. 9—11: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the

glory of God the Father." Then there is another passage, which I must also set before you, in Eph. ii. 4—6: "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Well then, pass on to Col. iii. 1—4: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Then pass on to Heb. i. 3: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high." Also vi. 20: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Also viii. 1: "Now of the things which we have spoken this is the sum. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." In chapter vii there is that remarkable expression which I believe is sometimes forgotten by those who clamour against the sinful flesh of Christ; verses 25—27: "Wherefore He is able also to

save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up himself." And so in iv. 14: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." So in xii. 2: "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." And so all that argument at the close of that chapter, verses 25—27. Then I will just give you one other testimony from the New Testament; and that is St. Peter's testimony. I believe I shall add another. But take St. Peter's testimony at the end of the third chapter of his first Epistle; where, speaking of the resurrection of Jesus Christ, he says, verse 22; "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." Now my last testimony from the New Testament shall be from Rev. i. How did Jesus Christ appear unto the Prophet and Evangelist St. John? He was in the Spirit on the Lord's day, and heard behind him a great voice, as of a trumpet, saying, "I am Alpha and Omega, the first and the last."

Afterwards He is seen as sitting upon the throne,—sitting there, it is true, as the representative of the Father; sitting there, not in his own name, but as having the Father in Him, who is doing all his works by Him; but being necessarily in that place where He that dwelleth in Him dwelleth, that is, in heaven at his right hand.

The testimonies then, you perceive, in confirmation of that which ought of itself to be sufficient, are superabundant. But I must not be satisfied without just reminding you of the testimony of the ancient Scriptures to this point. Now I do not understand what the burnt-offering is which is lifted up upon the altar, except there be a sign of the assumption and ascension. I do not understand therefore what Abel's sacrifice was, if it did not convey an intimation of the Lord's ascension. Then, again, what was Enoch's assumption? was not that a sign beforehand? And what was the lamb which God provided as a burnt-offering upon the mount Moriah? was not that, in like manner, if a burnt-offering, a sign of this very transaction? The law set it out in all its ordinances; the heave-offering and the wave-offering, which were attached to the burnt-offering, exactly expressed One who, having the possession of all things upwards and on all sides of him, does present that which is his own to Him who has given those all things to him. What was the removal of the ark by David to Mount Zion, which was celebrated with so many songs of triumph,

but a sign of the same transaction? You remember the circumstance of David's dancing before the ark; you remember the joy of heart which he expressed in that elevation, or rather, in exhibiting himself as an expectant of that glory which is to be fulfilled in Christ. And what was the transaction which is the subject of the first lesson of this evening,—Elijah's being taken up into heaven? Was not that also as a fore-intimation? If testimony was given in the patriarchal state, so was it borne also under the legal dispensation to the same great event. And how many Psalms have you, which are distinctly commemorative of this fact? Psalm ii records the setting of Him upon his holy hill; which, though it be indeed a hill to which He is to come, yet pre-supposes a temporary residence at the right hand of God, that He may prepare all things for that which is the proper throne on which He is to sit, even as He is now sitting on the Father's throne, that He may make that throne ready for himself. So the latter part of Psalm xvi, which so expressly records the resurrection, does not leave us with the resurrection; for it says, "Thou wilt show me the path of life: in thy presence is fulness of joy; and at thy right hand there are pleasures for evermore." So Psalm xv, xxiv, and especially cx; also lxviii; in fact, it is hardly possible to enumerate the different Psalms which have this for their particular topic. The prophecies also contain abundant testimony to the same; for while He is indeed, as I have just now remarked,

that King who is to reign in righteousness upon the earth, there must be, as we shall presently perceive, an intermediate state, in which the earth is to be prepared for his return.

Again then,—I put my question over again,—Do you believe this transaction? You cannot possibly be receivers of the Scriptures as the Word of God, if you entertain any doubt as to the reality that Jesus Christ has been taken up from earth to heaven. But O, my friends, it is one thing not to deny, not to doubt, but another to have a realizing apprehension of the fact. My desire for you and for myself is that we may live evermore in the realizing apprehension of this fact; not only having our minds impressed with the glorious scene of his ascension, but having our thoughts continually directed to that glorious place in which He is for a while abiding.

II. I proceed then, in the next place, to show you, as concisely as I can, the reason and therefore the necessity of this transaction; why God hath ordained it and brought it to pass.

In order that you may understand this, you must understand something distinctly of the plan and counsel of God. Who is this Jesus that shall so come, even as the disciples saw Him go into heaven? Who is He?

You have heard in this sermon of the Second Person, the infinite spiritual Second Person; of a finite spirit inhabited by the substance of the person of the Holy Ghost; of a body, which was flesh and blood,

turned into spirit:—there you have the elements of the person and mode of existence of Jesus Christ.

But I am desirous, if the Lord will, to take a more general view of who this Jesus is. And when I take this view, I see Him, even this risen God-man, whom I am in thought setting before my eye in the act of ascension,—I see Him to be that form which God has selected for the manifestation of his own Being. I see, as I have lately been led to show before you, I see that God cannot consistently with himself,—cannot without helping to make people atheists,—cannot without making his creatures atheists,—have creatures, unless He make it plain that He himself exists: that is, his own being, as the self-existent One, must be shown, in order to his having and maintaining creatures in being. Then, if He is to manifest this infinite invisible, it must be by taking form. Now there is one very little matter which helps to make this exceedingly plain. People are not aware, till it is suggested to them, that all acts are finite. Let the act be never so stupendous, an act is a thing finished, and therefore it is finite. Now all God's actings therefore, with respect to the creature, are finite. And therefore a finite substance can be made adequate to the performance of them. Now, if that matter is distinctly entertained in the mind, it puts an end to all the objections which people are disposed to raise, about God's acting in man,—that it is impossible that God can do his infinite acts by a creature, within the limits and precincts of a creature nature.

You perceive, if every single act is a finite thing, why then, the innumerable acts are but a vast finite; there is nothing therefore beyond the capacity of a finite substance, in God's actings in making and sustaining and dealing with and governing the creature. And if God is pleased to lead you into the contemplation of this matter, you will perceive that there is no possible way in which the infinite uncircumscribable God can make his being known, except by taking a form, which form, you know, is a finite substance. Only that which is finite can have form. God is himself formless. And He must make himself a form, in order that He may be distinctly shown and recognized as God.

Well then, another thing, as I have lately noticed, is necessary with respect to this form; that this form must be shown not to be very God; that it must be shown to be creature; that, whilst God takes form, that form is not the very God. In this simple element you have this great mystery; that risen manhood is, in so far as we can perceive, and as we do gloriously perceive, the very form which God ought to take, in order that He may manifest his being. This then is the view in which I would now set Jesus before you. I would set Him before you as God having taken form, and that form the form of risen manhood, which He takes, to which He joins himself,—that is, to which God joins himself in that Person of his Substance which, by the relation which He has to the other Persons,—the relation which He has to the Father as

Substance, to the Holy Ghost as Energy,—is the Person in whom God must take form, if He is to take it at all. Now there again is a great mystery, which I must now content myself with just hinting at. God then takes form, not in his own Person, but in that Person of the indivisible unit substance of Jehovah in which, by the relations subsistent between these Persons, God does all his acts as his personal agent. God, I say, in the Second Person of the one indivisible Substance takes the form of risen manhood,—a form being necessary unto the manifestation of himself,—a form which is a second form,—a form which arises out of the dissolution or cessation of a former form,—such a form, I mean, as resurrection or reproduction implies; the form of risen manhood; not of flesh and blood manhood; if it were as beautiful and as perfect as the spiritual form, still the flesh and blood manhood would not do; because the form must have died; the form must be one that has undergone change, thereby evincing that it is not the inhabitant of the substance,—that the form is not the thing, the reality, the being, but only the case, the cover, the exhibiter of it.

I leave what more might be said, and come directly to this point;—if Jesus be God's chosen and adopted form for the manifestation of himself, He must ascend, He must be taken up. Now how is this? Why, in the first place, He must be glorified. It must be a glorified form in which God does his acts. Now you will remember and see a beauty in all which you have heard

of the predestinative subsistence,—that God has been doing all his acts from the beginning by Him; but then it has been by a predestinative subsistence until that predestinative subsistence was turned into a reality, until that his predestinative subsistence was turned into a realized one. I say then, it must be a glorified form: you would not have God exhibited in a form of shame; you do not think that God could set himself out in the face of the creature in a form of shame. It must be in a form of glory. The glorious God in a form of shame? No, it must be a glorified form. What does that prove about his going to heaven? He is to be exhibited, you tell us, amongst the creature. Certainly, He is to be exhibited amongst the creature, and He shall be exhibited amongst the creature. He shall reign in this earth which is the centre of his creation. On this earth as his pediment He shall stand and show himself. But in what state must this earth the pediment of his display be, when He is to dwell in the midst of it? will you tell me that? Is He to dwell a co-partner with the devil, and with the works of the devil done all around Him? My dear friends, do not you know that this glorified form of God cannot dwell in the earth with the devil? Well, you will say, then why is not the devil at once cast out? Why, I can give you something of a reason for that. A reason may be taken from the already exhibited action of God. God does all his things, which He could do in an instant, gradually. Why did He not

create the world in a moment? Do you think that He could not as well have created the world in a moment, as in six days? And why did He not bring Abraham at once into that first possession at least of the land of promise, which He gave to his seed after the fourth generation? You know it was not until after four hundred and thirty years had been completed. And why is it to be a second possession? Why all these things? I must not stop now upon them, but just state to you the principle. The principle is, that it is essential to God's design that his works be done progressively and in succession. And therefore it is not becoming, it did not become Him, by whom are all things, and for whom are all things, to consummate his plan by one act, by one step. Now this goes to the root of the matter; because, you know, I might have said, there are numbers yet to be gathered, there are multitudes yet of the wicked to manifest their folly and wickedness; but there would still be a question, Why all this? why might not the time be shortened? why is it to be spun out and made a matter of degrees? My answer to all this is contained in the principle I have laid down; that unto the distinct developement of God's being it is essential that a plan of many steps, a form of many joints, be devised, so that He shall step by step, line by line, and stroke after stroke work up to his model, and, having wrought according to his model unto the last stroke, shall then exhibit it in its perfectness. Well then, if this be so, if it

becomes God to appoint that there shall be an interval between that course of operations by which He was to achieve his image, his Jesus, and by which He was to exhibit that image when achieved; if it became Him, I say, by whom are all things, and for whom are all things, to appoint that there should be an interval between the achievement and the setting up of his image in glory,—for I maintain that the setting up of the image in glory is yet to come, that the exhibition of God's form, as his glorified form, is not yet, that it shall be, even as the latter part of the subject will show,—then, if this is so, what is to become of Him in the meantime? Will you answer that question? What is to become of Him in the meantime? Certainly He must be in a place of glory. Certainly He must be in a place where acknowledgements will be made of Him as God's Lord and God's Christ. Why then, that cannot be this world. And so you are beautifully told in John xvii. "And now I am no more in the world, but these are in the world, and I come to thee." The world is not the proper place for God's glorified form. May God enable you to follow me in this simple statement. It is a simple statement, however you may have been startled at some of the expressions. May God give you to see that there was a necessity for his being taken up into heaven. A necessity, in the first place, that He should be there, that He should for awhile wait for the exhibition of his glory. And if He must wait, He must wait in a place

of glory. And if He must wait in a place of glory, that could not be this earth, which is at present by a delegated authority the devil's world. Yet, mind, there is One ruling the devil as well as all other substances. Well then, it could not be here; it must be there where God is, and where the Scriptures teach us that Jesus is, even at his right hand. Here then you have got the assumption; but you have not got the ascension. Why, if He is to be there, He must be seen to be there; there must be those who witnessed it. It shall not be left in any doubt, whether He is under the earth, or whether He is beyond the seas; but it shall be made plain by testimonies of unimpeachable witnesses that He is gone into a place of temporary abode, which is most gloriously suited to and becoming God's glorified. And how beautifully you have this set out in Psalm viii,—a Psalm which is not always understood. What do you think that first verse means,—"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Why, that glory is the glory of man,—that is the form of glory. And now take that hint with respect to that Psalm; that whole Psalm is a testimony to the very thing which I am laying down before you, that God, to manifest himself, must have a form of glory. And that God has manifested himself, this Psalm proclaims,—that God has accomplished his end, by setting Jesus above the heavens. And now you will just take this hint at least, that it is clearly testified

by the Church, whither God's glory has been taken, even to that same place whither his Enoch, his Elijah had been translated before Him.

III. Well, I must not leave you without a word or two upon the last point I mentioned,—the use of this glorious event. Now what is the use? There is a use, for the people of God. And there is a use, with respect to those that are not the people of God,—that is, not yet called to be his, and therefore not yet ascertained and manifested to be his, but who may be his.

Now what is the use, to the people of God? Why, in the first place, I am to be a glorified man, as well as Jesus. I am not going to heaven, I shall not be taken up where He is. My habitation of heaven is now. I am now in heaven, if I ever am to be there. But I shall have a little journey thitherwards nevertheless. When Jesus comes down, He will not have his feet, if I understand it, bodily upon the earthly Zion; spiritual feet cannot fix themselves upon the earth; but He will have his connection with this earth, and be as truly the manager and guide of it as if He were sitting in the metropolis of this kingdom as our Sovereign. Then I am, first of all, led to consider what this transaction teaches with respect to my own glory. And I affirm that it is an essential part of the doctrine of the ascension or assumption, to maintain that it is only a temporary dwelling that Jesus has at the right hand of God. He is gone there for awhile, and from thence

He is to come. "From whence also we look for the Saviour, the Lord Jesus Christ." I say then, to make it as short as I can,—my first use is, the assurance that I also shall be glorified; that He is gone to take possession of a temporary residence, according to his own word, "I go to prepare a place for you;" "In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you." Therefore my first use, I say, is, to assure myself of the glory which is to be revealed upon me and his people, or his saints, at his coming. His being carried up into a temporary abode of glory is a pledge to me that I together with Him shall have an eternal abiding place, "a house not made with hands, eternal, in the heavens." Then I have a pledge of what shall be at his coming in his having gone to prepare a place for me. But what is the reality of my connection with Jesus at this time? Am I not with Him in his temporary place of glory? Why, if Scripture says true, I am; for I read you an extract which says, "And made us sit together in heavenly places in Christ Jesus;" they sit together; then, somehow or other, I must be sitting together with Him, if I am what I assume myself to be, one of his called and chosen and believing ones. Therefore I am led to this further use. I have, on a former occasion, explained this matter, and what I have said to-day is in fact an explanation. When the Second Person of God united to the finite spirit of the man Jesus,—that is, united to the finite spiritual part

of that substance of manhood which He took up,—did, with the Holy Ghost occupying it, go into that body of his which had lain in the grave, He went in not merely as the quickener of his own body, but as the quickener of the bodies of all his saints; the arrangement of God towards them is thereby sealed unto the execution of it, so that it might in a figure be said,—it is a figure, but like all the other figures of Scripture it has a solid meaning,—it might in a figure be said that He did, at that instant in which He quickened the body of Jesus, quicken the bodies of all his saints,—of those that had not at that time, and of those that have not yet been brought out into mortal natural being. And therefore, in a figure, when He took up Jesus from the earth, He took up his saints in Him and with Him. Now this, I grant you, is a figure; but I have told you what the reality is; the reality is, that the Holy Ghost was then given to Him, that He might give that substance of the person of the Holy Ghost to do the very same office as to the personal substances of others, to inhabit their spirit, and through that spirit, as so inhabited, to quicken their body. And therefore, as Jesus has received, or rather did receive in his grave, that Spirit to raise the dead, and to begin his work of inhabitation whilst yet they were bodies of flesh, even so, when He hath entered into me, what is my relation to Him? Why, immediately I become, in a sense, part of his substance. But now we will have something more exact than that. What is the fact? We will have

the fact. Why, here is Jesus at the right hand of God with the Holy Ghost in Him, in the first place informing Him, and in the next place receiving his orders; and those orders unto the telling Him the house He shall enter into, and what He shall do when He is there, unto his telling of them day by day, and hour by hour, what they shall think, and what they shall do. This is communion. He comes into my spirit, and He leads me to go into his spirit. How does He come into my spirit? By the Holy Ghost. And how does He lead me to go into his spirit? By the Holy Ghost. Then He is our regulator, our leader, if I may so speak, our communication between his spirit and my spirit, between my spirit and his spirit. Then who regulates my being? who is the head of my being? He that sitteth at the right hand of God. Why then, the life I live in the flesh I live as though I were at the right hand of God; for He that sitteth at the right hand of God, He that hath been assumed or taken up, He that hath ascended, He that is sitting at the right hand of God, is the regulator, controuler, conductor of my whole being. Then this is the immediate and special use which I ought to make of the Lord's ascension or assumption, that I am to know my own state as a called child of God, as one in whom Jesus is dwelling, in the substance of the person of the Holy Ghost. I am to know that I am as good as sitting there; I am, as to reality, just as though I were sitting there. What is between me and God?

Are there any stoppages, any walls, any bulwarks, any battlements? Has the devil power to keep me out? No; here am I,—a poor worm of the earth, it is true, —but I have reality of intercourse, even as I have reality of connection, even as the very thread of my life extends to—I think that is a very lovely way of representing it—the very thread of my being is let down, if I may so speak, into my soul from the right hand of God. And therefore, the use which I would especially make of this part of the subject, the ascension of Jesus, is, first, to receive an assurance of my own future glorification to be with Him, according to his promise, upon his throne,—and so to realize my own present relation to Him, and connection with Him, as sitting at the right hand of God, which constitutes me, even me, even vile me, one that also is sitting there. And I cannot forbear noticing that this is really what is conveyed in the collect of the day. I used to think that collect not so explicit as I could have wished it; but upon further consideration I think it is quite to the purpose. When I have talked to you about my being at the right hand of God, I have told you it is in a figure; it is that the head, the top, the controuler, the regulator, the conductor of my being is there; and that there is a thread let down from God's right hand, —that is, from Him who sits at God's right hand,— there is a thread let down to my soul, which connects my soul with Him. Now you have heard what that thread is; that that thread is the substance of the

person of the Holy Ghost. But then you perceive that, whilst I am very fitly in a figure said to have ascended, to have been taken up together with Him, to be sitting down there, and dwelling there together with Him,—the reality all the while is, that my heart and mind is regulated and directed by Him who sitteth there, and that my heart and mind doth dwell there, inasmuch as He who regulateth and directeth my heart and mind, who is as soul to my soul,—how beautifully that expresses it!—who is as soul to my soul, dwelleth there.

Well then, this, I think, if God lead you to pursue it, will be food for your souls, and you will bless God for having given you this service in which these things have been brought into your minds.

But I have said there is a use of this subject for those who are not yet at least born or begotten of God, that is, appended to God. Why, I ask, what is the meaning of Jesus being carried up there, and staying there? Is He not waiting there while the proclamation is making of Him throughout the world? And what is to be the result of that proclamation? That they that believe and are baptized may be saved, and they that believe not may be damned. My friends, he who believes not this testimony, which is here distinctly proclaimed, and to which I am producing so much of collateral testimony,—if he receive not this testimony,—destruction lingereth not; in a little while the epoch of his coming will arrive, as you have heard

on a former occasion that it is not far distant. And when He doth come, what will He do? "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him;" that is, all the unbelieving millions, all those who receive not his testimony, who have turned their back upon that testimony, and would not receive it, they shall be in the number of those of whom it is said, "These shall go away into everlasting punishment;" "into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

Ascension Day, 1827.

SERMON II.

Acts i. 11.

WHICH ALSO SAID, YE MEN OF GALILEE, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS, WHICH IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.

These words manifestly bear witness to two distinct facts; that Jesus hath gone up into heaven, hath been taken up from earth into heaven; and that He shall come again from heaven in like manner as He went up,—that is, with power; for surely it was power that took Him, in a manner contrary to the law of the nature of that kind of substance, from earth to heaven; in like manner, I say therefore, with power, and in like manner, I say, with great glory; for exceedingly glorious was his appearance whilst He was taken up. In my sermon of this morning I considered the first of these facts, that Jesus was taken up from earth into heaven. And I reserved the consideration of the latter fact for a future opportunity, which I thank God that He hath given me at this moment.

Now the consideration which I entered into this morning will render it unnecessary that I should go into some particulars which might otherwise be desired. I explained the words which immediately precede this testimony. I showed you under what particular circumstances it was borne; that the Lord had now appeared to his disciples after his resurrection many times during forty days; and that at length, having assembled them together, He gave them his last charge, which was that they should not depart from Jerusalem, but wait until they had received the promise of the Father,—that promise of which He had frequently made mention to them; that on this occasion they put a question to Him, imagining, at least thinking it probable, that He was going at that moment to restore the kingdom to Israel,—that kingdom which they had now for many years lost, being brought into subjection to the Romans. To this question He gave them a reprehensory answer; which however lets us very distinctly into the mystery of God the Father and Christ; that Christ is one informed, receiving instruction from time to time of the Father in the substance of the person of the Holy Ghost; his glory lying in that denial of himself, in that emptying of himself, in that putting of his Godhead into abeyance, and acting within the precincts or limits of the human substance to which He had joined himself, as that human substance is inspired from time to time, moment after moment, by the Holy Ghost: this most marvellous fact

being an explanation of a great deal of scripture, and the very root of the mystery of God,—that the Second of the three Co-equals in the indivisible substance of Jehovah hath consented and covenanted to act, and that from the beginning, yea, from everlasting, has been acting,—I say "from everlasting," because it is not only from the beginning, but in the beginning, that He did so act,—has been acting from the beginning as though He were only a creature, as though He were only a man, having that peculiarity of the creature man which distinguishes the creature man from God, that he is the subject of action. God is impassible. God cannot be the subject of operation; but the Second Person has consented to become the subject of operation. And observe, there is not that contradiction, there is not that yea and nay in Christ which some would ascribe to Him. He does not one while, at one instant, act as though He were a creature, and at another while, and another instant, act as though He were God; but uniformly and universally, from everlasting, in the sense which I have ascribed to that term, He has been acting as though He were only a creature man inspired by God in the substance of the person of the Holy Ghost. Well then, He put them off from this enquiry; and brought them to the simple expectation of receiving power when the Holy Ghost should fall upon them, take them into the within overshadowing of his substance, and so should instruct them, and make them competent as well as credible

witnesses to the reality of Christ's person and mode of being. When He had thus put them off, and had thus brought them to the simple consideration which was important for them,—whilst they were looking stedfastly at Him, He was taken up from the earth, and a cloud received Him out of their sight. And while they were looking stedfastly towards heaven as He went up, two angels, taking the form of men, stood by them in white apparel, and spoke to them the words of the text. Now I would just make a remark upon this fact, so confirmative of much that you are constantly hearing. Why is it that the angels should put on the form of men? If we could see an angel, there would be no need of his putting on a body of flesh; but, as often as angels appear, we find that they appear in the shape, form, and dress of men; a plain proof, I say, that an angel, that is, a pure spirit, cannot be apprehended by an eye of flesh; a plain proof therefore that when Jesus made himself visible to the chosen witnesses who were to attest the reality of His resurrection, He miraculously assumed a form different from that, the very opposite to that, in which He was really at that time existing.

Now therefore I am to direct your attention to the second, the latter fact, that this same Jesus shall so come as He was seen to go. And here, my friends, you must not be surprised if I preach you a very dry sermon; for I perceive the great matter here is the fact. In my arrangement this morning I spoke first

of the fact, secondly of the reason of the fact, thirdly of the use of the fact. And I shall hope in God to pursue the same order now. But you must not be surprised if I take up even more time than I did this morning, in the first of these matters of discourse; because I perceive there is a great deal of ignorance, as well as of infidelity, with respect to the fact of the Lord Jesus Christ's second coming. It is a very vague, a very indefinite idea which people have of the Lord's second coming. If they give a reality to his coming, why, it is to huddle the matter together very strangely; to make no difference between the first year and the thousandth year; no difference between the first and the second resurrection; no difference between the judgment of the Church and the judgment of the world. But the Scriptures do not so teach Christ's second coming. And therefore my first object will be to show you from Scripture testimony that Christ shall certainly come in such form and to such purpose as shall make a broad distinction between the judgment of the Church and of the world, between the raising of the blessed and of the damned.

Now, as before, and as in many instances of late, I shall press the matter of the importance of a single distinct testimony of the word of God. I ask whether there is any ambiguity in the testimony which the text itself bears. I ask whether it is possible to understand this text as implying anything else, or as not implying the coming of the Lord Jesus Christ from heaven in

glory and majesty. If you have been satisfied that the former act of the Lord Jesus Christ is contained in this text, and have heard that testimony confirmed by a great variety of evidence, the testimony is not less explicit with respect to the latter act of the Lord Jesus Christ, his coming from heaven. But you will find that that act also is confirmed by a multiplicity, a redundancy of testimony. However, I feel it necessary to make this remark, for it is strongly impressed upon my mind; I verily believe that, in our ardour to impress men with the certainty of a testimony borne in the Scriptures, we weaken the effect by adducing a multiplicity of proofs; we in reality weaken the effect; it ought not to be so, but I verily fear this is the result, and I caution you against that result; I solemnly charge you to bear this observation in mind, that each of the testimonies we adduce, supposing each to be explicit and decisive, each of these is of itself a sufficient witness: but still accumulative proof ought to be more effective; if one witness be sufficient to establish an assertion, how much more one hundred? You are capable of answering that question. And, indeed, my friends, whilst I almost fear I shall be tedious in pressing this matter, I must again solemnly charge you in God, to set yourselves against this pernicious effect, if you be indeed liable to it, of losing the impression of the testimony by its aggravation and multiplicity.

Then, as before, I ask, Do you believe this word? It is the word of Jesus, if this book be a part of the

book of God, be genuine, authentic, and divinely inspired; if it be written by a companion of the holy apostles; if the things contained in it be true; and if he who wrote did write by the inspiration of God. Now these three things you profess to believe concerning this book of the Acts of the Apostles; that it is genuine, that it is authentic, that it is divinely inspired. And therefore you cannot with any consistency deny that God has borne witness to the reality that Jesus shall come again in like power and glory to that in which He went up. But, as I have said, being aware that this fact of Christ's second coming is unapprehended by many, and doubted by some, and, it may be, denied by others, (it is to their shame I speak this; to their shame, that, with such testimony in the sacred volume, they should be doubters, they should be disputers, they should be deniers;) perceiving this to be the fact, I am led to set before you a multitude of Scripture proof on this most important fact.

I shall only give you five short testimonies, for the most part short testimonies, from the Old Testament. But, first, the old denunciation upon the Serpent,—implying that Jesus shall come in the attitude and garb, with all the circumstances of a conqueror; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." I ask, how will that victory be owned and proclaimed in the Conqueror? I ask, will not this achievement be manifested with all

publicity? And how, but by the Conqueror showing his spoils? Secondly, the words spoken to Abraham, when the angel, that is, the Lord Jesus Christ, the Jehovah Angel, spake to him out of heaven the second time; "And thy seed shall possess the gate of his enemies," an expression which I have several times explained. The gate of the city was the place where judgment was administered; so that to "possess the gate of his enemies" is to judge his enemies, the assured act of the Conqueror and of the Sovereign. And surely the possessing of the gate of his enemies, the sitting to administer judgment, implies a personal and distinct appearing. I mention, next, Psalm cx. 1, 2. "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Now I make the same remark here as before. But observe, I must rest upon that word "until." A few attempts are made to show that "until" does not mean "until," that it does not fix a limit, but that the period beyond may be included with the period preceding. Why then, I say, words have no meaning; for they mean their contrary. And therefore I must adhere to the strict and literal meaning of this text. I must insist that "until" implies that the Lord Jesus Christ is sitting at the right hand of the Father for a limited time, after which time God, that is, He reigning in the name of God for himself,—mind, He is now reigning for himself; or, which is the same thing,

God is reigning for Him; He is the end of rule: and this is an explanation of the difficulty; He is now the end of rule; hereafter the Father shall be the end of rule: and there shall be in fact a delivering up of the kingdom: then, I say, He is sitting there until God shall have completed the giving of the dominion of all things to Him; shall, according to the testimony so often adduced in the New Testament, have put all things under his feet: He is sitting there only till that moment;—and then He shall come to proclaim his victory, having his own proper throne in subordination to the Father's throne. It shall be a rule, but it shall be a rule with a Superior manifested. He shall then be reigning for God, even as God is now reigning for Him. Then Psalm cxxxii. 11, 17. "The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne." Now I affirm this will be fulfilled by Christ's coming as the King of the Jews to sit upon the Jews' throne, according to what is also testified in the annunciation of his nativity in Luke i. 32, 33: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." There is a little nicety perhaps here; the king of the Jews may not seem to imply Lord of the whole earth sitting in the midst of his spiritual people; but the truth is, He shall reign over the people of David, over the house of Jacob, even

by the very fact and circumstance of sitting in his aerial city, a spiritual King, an administrator of the government of the Holy Ghost, which is the government of the God and Father. Well then, in the 17th verse of that same Psalm: "There will I make the horn of David to bud: I have ordained a lamp for mine anointed." Now you know, if God's Word be true, this will be fulfilled; it has not been fulfilled; it shall be fulfilled; and how, without Christ's personal coming in the world? The last passage which I shall adduce to you from the Old Testament is one which contains rather more verses. It is from Isaiah lxiii. 1—6. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." There can be no question

that this is a prophecy of the Lord Jesus Christ; and as little question, that it represents Him in the state yet to come; for He never yet has been exhibited in the attitude, gesture and carriage of a conqueror. It in fact agrees with the descriptions given in the book of the Revelations, so distinctly marking his coming out of heaven with the hosts of heaven after Him, to spoil his enemies, in the character of the King of kings and Lord of lords.

Now I pass from hence to the New Testament, where I shall be rather more particular. And I entreat you to bear with me. I will endeavour to abstain from all remark, and simply to give you the words of the sacred writers. I had intended to have adduced some extracts from Matthew x; where, if I mistake not, allusion is made to the Lord's second coming. But I shall begin with Matthew xxiv; and take first verses 30, 31. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Then verses 36—51 of the same chapter. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they

were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Now you must have observed what frequent mention of the coming of the Son of man here recurs; and how surely it is implied when it is not in terms expressed. Com-

pare with this passage Luke xvii. 22—37. Turn next to Luke xxi. 25—36. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." I cannot understand how the word "generation" as inclusive of the race of man,—"this race of men, such as it is in state, in character, in principle, in relation, shall not pass away, till all these signs of woe shall have been fulfilled,"—can mean the persons of that generation, as

we speak by way of distinction, meaning the persons that were at that time living; for it is said, "for as a snare shall it come on all them that dwell on the face of the whole earth," and in the visitation of Jerusalem the nations were not afflicted. It cannot therefore refer to that event, however there may be a comprehension of that event as a foreshower of the great one which was to follow: so that I take the opportunity of making this remark; if I understand the matter aright, there is always one great scope, that is, one great fulfilment, in prophecy; but God so orders his matters that it hath a minor and preceding fulfilment. God so orders his matters, He so arrangeth every event and every transaction, that the great object which He has in view shall be illustrated before its arrival. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Now how are people to stand before Him if He is not present? I take you next to John xiv. 1—3. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." I suppose He does not say that to the wicked; yet they also are to be raised out of their graves: and therefore there must surely be some distinction between the resurrection of those that are to be

receivers of it with himself, and others. Then John xvi. 16—22. "A little while, and ye shall not see me: and again, a little while, and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." That "seeing and not seeing" is the interval between his going away and coming again. Can it be pretended that this was fulfilled in those transient appearances which were made to his disciples after his resurrection? Their joy was soon taken from them after that event, when they were beaten with stripes, and cast out of the synagogue, according to what is said in the former part

of this chapter, verse 2: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." Surely, when they were to undergo that, it was not, "Your joy no man taketh from you." It must therefore be with reference to a future event. Next John xvii. 24. "Father, I will that they also whom Thou hast given me be with me where I am; that they may behold my glory which Thou hast given me: for Thou lovedst me before the foundation of the world." Why, when He comes and takes possession of his aerial city, and they are surrounding Him, they will be where He is, and they will behold his proper Christ glory. Then John xxi. 22, 23; where, after his warning Peter of the death he should die, Peter asked what should become of John. "Jesus saith unto him, If I will that he tarry till I come." Now is there any meaning in this, if He is not to come? "Tarry till I come;" till my second coming. Then Acts iii. 19—26. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever

He shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." I am glad of the opportunity of just making a remark upon that promise to Abraham, "In thy seed shall all the kindreds of the earth be blessed." People are apt to think that it must certainly mean the blessing which is coming on the nations at Christ's coming. If I understand it rightly, that was not the thing foretold. It is the gathering of a people out of all nations, and not the Jewish nation only, to be the mystical fulness, the body of Christ, the Church of God, priests and Levites. Then in 1 Cor. xv. 20—23. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." Now do not be misled here; all *that are in Christ* shall be made alive; but that does not mean that every

individual of mankind shall be made alive in Christ, which is the common way of interpreting it. This chapter speaks only of the resurrection of the saints. Then Phil. ii. 16. "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." iii. 20, 21. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto himself." Col. iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." 1 Thess. i. 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." ii. 19, 20. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." iii. 12, 13. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." iv. 13—18. "But I would not have you to be ignorant, brethren, concerning them

which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Then chap. v; I might recite the whole of it, but take verses 23, 24. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 2 Thess. i. 5—10. "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting de-

struction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." ii. 1, 2. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." iii. 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 1 Tim. vi. 13—16. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." 2 Tim. iv. 1, 8. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Titus ii. 11—13. "For the grace of God that bringeth

salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Heb. ix. 28. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." xiii. 12—14. "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come;" that city of which it is said in another place of this very epistle, "He looked for a city which hath foundations, whose builder and maker is God:" and again, "Wherefore God is not ashamed to be called their God; for He hath prepared for them a city." James v. 7, 8. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." 1 Peter i. 7. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." iv. 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his

glory shall be revealed, ye may be glad also with exceeding joy." v. 1—4. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 2 Pet. iii. (read the whole chapter.) 1 John iii. 1, 2. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Jude 14, 15. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Rev. i. 7. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." ii. 11. "He

that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." iii. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We come next to chapters xix, xx, xxi, and xxii; and truly I know not how to select from these. I must content myself with referring you to a careful perusal of the whole of them.

Now, my friends, what say you to this immense body of proof which I have set before you? The matter of fact is the Lord Jesus Christ's second coming. It is vain for me at this time to open those other matters which I had designed to connect with this proof. I can only drop you a very short and connected hint in conclusion.

There is a reason for this his coming. A reason connected with that which I advanced this morning for his going in glory into heaven. He is the glory of God. Jesus Christ is, according to an expression which I hope many of you will now perfectly understand, He is God's assumed form for the manifestation of his own being. And this assumed form must be a glory form, and must be a form which has undergone shame, for it has undergone change. It must be a glory form after a shame form. And if it must be a glory form, do you ask the reason? Just take this short hint. It is by glorifying his Jesus, by glorifying this assumed form, through and after change, in this relation of honour

and dishonour, of bliss and misery, of terror and of triumph,—it is, I say, by this glorifying of his assumed form, in the relation which He has given to it, that He doth manifest his own being. The glory of Jesus therefore is utterly necessary to the end of God. God does not achieve his end except Jesus be glorified. And is that all? No. What is the seat and scene of all this operation whereby God is manifesting his own being? Ask yourselves, what is the seat? Is it heaven? No, it is earth; earth is the seat; all the actings of God until the dying and rising again and ascension of the Lord Jesus may be resolved into that one act, for they were all preparatory to it. And all these acts, where are they performed? On the surface of this earth. Why then, on the surface of this earth shall be seen the completion of his plan; on the surface of this earth shall be exhibited the glory of God; on the surface of this earth shall be exhibited his assumed form in his glory, his Jesus in his glory. My friends, these are but short hints, but O take them. His assumed form, having been shame, must be glory. And the seat of that glory must be the earth. He must come to this earth in visible glory and majesty. Now, my friends, cannot you take these few hints; that Jesus is God's assumed form for the glorifying of himself? and cannot you add to this, that, as this earth has been the scene of all the operations of God whereby He is making himself manifest in this Jesus,—first in preparing for his dying, rising again, and ascension, then since that

period in manifesting that He has so lived, has so died, has so risen again, has so ascended, has so set himself down at his side,—so this earth must also be the theatre of display; upon the surface of this earth must He be seen standing, or having such nearness of connection with its surface that it shall be known that He is upon it, that He has relation to it. This King of kings and Lord of lords, this God the Father's King and Christ, must be exhibited,—though it may be (as I said this morning) and shall be, comparatively, but for an instant to his enemies, to his accursed ones, to God's reprobates; yet to them also, according to the word I just now read to you from Rev. i; "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." He must be seen, then, by his enemies, He must be seen by the damned. But permanently, and without failing, and without an interval, He shall be seen in glory by those to whom God has given an eye to see Him, and to whom He has given the relation of members to Him their Head.

Well then, as to the use. The use, in my view, is contained in these four words, which I must leave you to evolve. Hope. Now what is hope? Why, you have heard that hope admits of degrees; that there is an intensity of hope which St. Peter speaks of, which may be taken without any error for joy, for possession. Why then, I say the use is contained in these four words; Hope,—which is the foundation of the other

three,—Hope, out of which the other three emanate, have their spring,—Patience, Watchfulness, Diligence. You will be called, you are called to exhibit patience. What shall I do but refer you to that beautiful passage which we had sometime ago before us in James i. 4; "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And Rom. v. 3, 4: "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope." Then, if we are quietly enduring evil in the desire and expectation of the Lord's coming, shall we not also be on the look out for Him, waiting with our loins girded about and our lamps burning, and we ourselves like unto those that wait for their lord when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately? And shall we not remember that this very dear and precious Lord, this glory of our God, hath drawn us a picture of a slothful servant, has put his dear ones in direct contrast and opposition to this slothful servant? And shall we not also remember that this is the time in which we are to await the exhibition of our God? Here is the field of conflict, here is the scene in which we are to make it manifest in the midst of revilers and scoffers and atheists who deny God,—we are to make it manifest that there is a God. We are to make it manifest that we believe there is a God, though all the world deny Him. Then surely you will carry off

these four words,—and God will teach you much from them,—he that believeth that the Lord Jesus Christ is assuredly coming in his kingdom with power and great glory, will hope for his coming in patience, watchfulness, diligence. May this be our blessed state, O blessed God and Father, for Jesus' sake, Amen.

Ascension Day, 1827.

SERMON III.

JOHN vi. 32, 33.

THEN JESUS SAID UNTO THEM, VERILY, VERILY, I SAY UNTO YOU, MOSES GAVE YOU NOT THAT BREAD FROM HEAVEN; BUT MY FATHER GIVETH YOU THE TRUE BREAD FROM HEAVEN. FOR THE BREAD OF GOD IS HE WHICH COMETH DOWN FROM HEAVEN, AND GIVETH LIFE UNTO THE WORLD.

MOST truly do I rejoice, beloved, in assembling with you on this present occasion. I account it a testimony for our nation. I look at it not only as a celebration in which individuals are rejoicing, and in which individuals shall receive benefit, but I want some standing up of the people of this kingdom for the truth of God, and I find such a standing up in the observance of this day. You have often heard it asserted from this place that our nation stands in her Church. It does so stand; we have no being as a Christian people but in our Church. When this nation did in its head, in which alone it could as a nation receive the faith of

God in Christ,—when this nation, I say, did so receive the faith of God in Christ in its head,—then it received the overshadowing of the Lord Jesus Christ as its King, who gave a delegated authority to his vicegerent, which authority he was to exercise for Him, even the Lord Jesus Christ, in his Church. Then tell me what becomes of this nation, if it nationally reject the faith of Christ. And tell me what proof we have that we retain the faith of Christ, if we cancel those laws which distinctly constitute us a sound church, and so a sound people, and if we give up these public celebrations of the great articles of our faith which do in fact constitute our distinction from the separatists. Beloved, the time is come when we must speak a plain language. Our nation consists of the Church and the separatists. And the separatists are those who, from one cause or other,—and mark, a cause affecting the very vitals of the truth,—whether it be discipline, or whether it be doctrine,—for some cause, affecting the very vitals of the truth, have taken themselves out of the Apostolical Community. And what are we to do? Why surely, not to relinquish our confessions at their will, but to declare manfully for God, for his truth, for the creeds and confessions of our Church, whether they will hear, or whether they will forbear; the shame be theirs, the confusion be theirs, not ours. Why then, what are we celebrating to-day? That very event in which many of our separatists are even taking a language in the very teeth of the truth. How important then that we

should stand together, and according to the recognized form of this our nation should assemble in this house of God, and testify our persuasion that, as on this day, the great mystery of our faith was wrought, and that God, who is a God in Trinity, did, in one of the Persons, the coequal, coeternal, and coessential Persons of his indivisible unit Substance, in that Person in whom alone it was meet,—we do not fear to say, in whom alone it was possible,—that He could take union with the creature, did take union with the creature. That is the mystery of the Incarnation: God in that Person in whom it became Him, in whom alone it was possible, took union with the creature in its ruin, and thereby upheld it. He who had from everlasting subsisted, by a predestinative and covenant arrangement, as if that Person had so joined himself, and had come out victorious, and had come out in a new form, and enabled God to bring his creation into a new form, —began, as on this day, to turn his covenant subsistence into a reality. Let me be understood here. I am not confounding two events. I know that we must date this junction higher up. I know that we must go to the Annunciation as the great festival of this junction; but we know nothing of subsistences but as they appear. We must therefore date the junction from the manifestation in the flesh. And therefore the nativity, which we celebrate this day, we date as the incarnation, though the incarnation was properly, as you will all well understand, at an earlier date. But you see the reason of the

choice: we date from this because it is the only publication of that which must from its very nature be secret.

Now, my friends, it has pleased God to enable me to give in a small compass the reality of the mystery which we are celebrating this day. And I have chosen a portion of the Word of God which is full of most interesting matter, directly appropriate to this subject. That not I, but Jesus of Nazareth, may be your preacher today, you shall have, not your authorized minister, him whom God the Holy Ghost hath appointed to you as your overseer, for your preacher, but you shall have the Son of God himself, for my sermon shall be simply an exposition of this wonderful testimony, which you will find is Jesus's own statement of the fact of his incarnation, or rather of his manifestation in the flesh. I warn you once for all that I shall endeavour to be as simple and as concise as possible in my opening of the words of this text. But before I do this I must apprize you where the words occur.

After the miracle at the pool of Bethesda, and after the Lord's defence of himself before the Jewish Sanhedrim, He retired to the other side of the sea, and there He went up into a mountain and taught; and He had compassion upon the multitude, and wrought a miracle in their behalf; and when this miracle had been wrought, which made a great impression, He retired to the upper part of the mountain, leaving his disciples in the lower part; and they after a while made their voyage back again to their own side of the lake or sea, and He fol-

lowed them, after an interval, walking upon the waves, and by a miracle brought their ship to land when now they had been toiling for many hours fruitlessly in rowing. He was followed to his own side of the lake by persons who, inhabiting the other side, had been deeply impressed by the miracle of the loaves; but He well knew the spirit in which they followed Him; that they came after Him, not through the conviction of his being God's Messenger, who was therefore authorized and enabled to teach them the truth, but because they desired more bread without labour; and therefore He begins his discourse to them with reproving them for the carnal motive by which they were actuated.

I shall begin this testimony of Jesus with verse 27. "Labour not for the meat which perisheth." This is his exhortation, founded upon the knowledge of their state of mind. "Ye seek me, not because ye saw the miracles," which were the proof of my being divinely sent, "but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." He suggests another sort of food to them, food which He was himself to give them, food which would remain unto everlasting life. We shall find presently what that food was. But I want you to understand this, that the food was what He was to give them, food which He puts into contrast with natural bread. And notice the reason which He

gives why He should be the bestower of this food. "For Him hath God the Father sealed;" referring to his Baptism, and the scene which took place afterwards, the descent of the Holy Ghost upon Him after his Baptism. That is the thing He refers to; that was the solemn appointment of Him, what may be called the inauguration of Him before the time into his office. Understand what I mean by "before the time;" because properly the time of his inauguration was his ascension into heaven posterior to his resurrection; but He, like his people after Him, had the anticipation of that state, which anticipation was given to Him, as it is given to us, through the ordinance of Baptism; and when He had received that ordinance, then He received his inauguration,—his anticipative inauguration. And thus He was solemnly constituted and appointed of God the Father to be the giver of this bread. And now I beg you to notice this, because you will perceive at once how it puts an end to that foolish imagination that the Lord Jesus Christ is the giver of this bread as the Second Person in the Godhead. It is not as the Second Person. It is as God's Christ, that He is the giver. Now, you perceive, God the Father's having sealed Him, assigning that as the reason for his giving this food, is a direct testimony to that distinguishing point. "Then said they unto Him, What shall we do, that we might work the works of God?" They were touched by his saying; they put a question as if they thought Him capable of giving instruction, and as if they were

ready to follow it. "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." This is what God calls upon you to do. And all the work,—notice this,—all the work of the people of God is, believing in Christ, which they cannot do without also believing in God; for there is no meaning in "Christ," but in relation to God, who hath made Him what He is for a certain end. Then this is what you are called to do. "They said therefore unto Him, What sign showest thou then, that we may see, and believe thee? what dost thou work?" You call us to believe in you; give us some proof that we ought to believe in you. Then they proposed one. "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

Now there is a remarkable connection of events here, which is easily understood by those who enter into the method of God's proceedings. In all cases He brings out what He purposes to teach, by a sort of natural and necessary order of events. This was about the time of the feast of the passover; so we are told; and the Lord was going to show that He had an ordinance which would supersede the feast of the passover; and that ordinance was connected with the giving of bread; and therefore a miracle was arranged, which should consist in the giving of bread. And thus, by a natural connection, instruction would be given in the form of administering bread. Why now, who can doubt that the Lord had in his view here that

second ordinance of his, the ordinance of the Supper? Well then, they proposed that He should do something for them like what Moses had done. Moses had been the instrument of God for bringing down the manna. "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." We say "that bread," but more properly "the bread;" it is that peculiar preeminent bread. He did not give you *the* bread from heaven. It is not that He denies Moses to have been the instrument of God in bringing down the manna. What He means to deny is, that the manna was *the* bread. Moses gave you not *the* bread, but my Father giveth you the true bread from heaven. "For the bread of God,"—the bread which God gives, and which has God in it; mind that, "the bread which God gives, and which has God in it:" why, he (Moses) gave you natural bread; there is the distinction: Moses gave you natural bread: "For the bread of God is He which cometh down from heaven, and giveth life unto the world." There can be no question that He means himself by, "He that cometh down from heaven." And now may God enable me in very few words to express this "coming down from heaven." It is not merely that the Second Person did come down from heaven in human form; but the Second Person, having subsisted from the beginning, from

everlasting, in the form of the risen Godman by a predestinative and covenant arrangement; He, not only that same person, but that same person having worn the very form in which He was to return back,—did come down, did appear and make himself manifest to the eyes of flesh upon the earth. And here is a peculiarity to be noticed; the person was not altered by the adjunct of a perfect humanity; his person remained precisely the same that it had been from all eternity; the form of his substance was changed by the addition, but the person itself not in the minutest jot or tittle altered. But now, as I distinctly told you before, He came from the heavenly places, which are distinguished by opposition to the earth, by contradistinction to earth; —heaven is that which is not earth; heaven, as you have heard it again and again defined, is that imagined region which lies beyond the barriers of the material universe;—He then that had subsisted out of the world now came into the world, now wore a visible form among the sons of men. "The Word,"—notice this,—"the Word" does not mean the Second Person simply. Look at Rev. xix; and ask whether that is the Second Person simply; the Word is the risen Godman, subsistent as such, predestinatively and covenant-wise, before He really was that sort of personal substance. Not to confound you with words, I withdraw the word "personal;" before He was that very substance; his person, as I have said, never undergoing any change. "He which cometh down from heaven,

and giveth life unto the world." Now notice that expression; see how much depends upon it. "Giveth life," reality of life; flesh and blood life is not called reality of life; that only is life, which is eternal, eternal as to the future; satisfying, perfect happiness, never coming to an end, is alone what is really and fitly, and is here called, life. Well, He is "to give life unto the world." Now I desire you always to bear in mind, the junction of God with the creature had a far wider extent than the mere giving of life to a number of individuals. Nevertheless, the life here spoken of is that reality of life which is given by Him to a number of individuals; and when He says "life to the world," it is by way of contradistinction to the Jewish nation: that manna was confined to the Jewish nation; this life shall be extended to a people of all mankind. And we may here take into our view that future dispensation which is to be introduced after what we are taught to call, in one consideration, the consummation of all things. But I will confine my view, and aim to confine yours, to that elect people out of all mankind, as contrasted with the peculiar nation, unto which the Lord Jesus Christ came into the world that, among other things, He might give this reality of life.

"Then said they unto him, Lord, evermore give us this bread." It was a sort of natural aspiration, after hearing such a testimony. "And Jesus said unto them, I am the bread of life:" the bread which hath life in itself. Now understand, this is the bread throughout;

the bread which hath life in itself. It is the "God bread," the "life bread," the bread that hath life in it. And you will understand presently what that is. "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." I do not know that it is necessary to make any precise distinction between coming and believing; but if such distinction is to be made, take it thus; the coming is the first introduction unto Christ; believing is the habitual state of those who have been introduced. "But I said unto you, that ye also have seen me, and believe not." You have even had ocular proof, and yet you believe not. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Now I shall not go particularly into these verses, because they would fill a volume, fill many sermons at least; but I will give you a hint. The Lord knew that the multitude of them were unbelievers, and therefore He informs them of this great mystery, that there was a people which God would bring to Him. And how bring to Him? By sending the Holy Ghost, who, though sent by Jesus, was that Jesus's own operation, for the Holy Ghost is his Servant, the Holy Ghost's operation is as though Jesus were himself the operator. Yet there is this peculiarity in the thing here spoken of; that Jesus does so send the Holy Ghost, not in his own name, but in the name of the Father; so that every one who is brought to Christ is brought to Him by an act which is ascribed to the Father in a way of

distinction. Understand this. It is Jesus's doing, but it is done in the name of the Father. Then the Lord thus intimates that there were some that would be given to Him, and that they should come, and should be received by Him. "For I came down from heaven, not to do mine own will, but the will of Him that sent me." I will not waste my breath, and I might say I will not pollute my lips, with talking about unitarians on such an occasion; but I will look to the unitarians to give any thing like a distinct and concise account of this matter,—how it shall be said of Jesus of Nazareth that He came down from heaven, if He had not subsisted as God in heaven before He came down. I look to them to give me that account. "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." It is beautiful, my friends, to take hold of this, that He came as the sent of God. Now notice, the unitarian will not be successfully met in any other way than by a right apprehension of the constitution of God in Christ. And there has been the stumblingblock of what are called the orthodox; they have not apprehended and understood this constitution of God in Christ, which alone solves the mystery, and supplants the unitarian. You observe, He says here He came down for a purpose; He came to do the will of Him that sent Him. And then He tells you what that will is in two parts. First, that there was a certain thing, (a very remarkable expression,) there

was a certain thing which the Father had given to Him. Now what did He mean by that? A multitude of individuals; but then that multitude of individuals regarded as a community, regarded as one mass. And this it is that has given rise to so much confusion,—people going to individuals and never taking hold of a community, a compacted mass. Why, a nation is such, and the Church is such; and all God's doings have been by such compound substances regarded as an unit. And so it is distinctly expressed here; "Of all which He hath given." It is not "of all persons," but "of all *the thing*." It is the whole spoken of as one thing, one mass, unto which God giveth life; that He should not lose a jot of that one thing, but should raise it up at the last day. Then He expresses this in other words; "And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Why, this unit mass is made up of those individuals which are afterwards described. The unit mass is made up of many individuals; and those individuals are described thus: it is every one that is brought to the knowledge of Him, (mind the distinction between knowledge and faith,) every one that seeth the Son so as to come to the apprehension of Him, the contemplation of Him, the perception of Him,—every one who not only so sees the Son, who and what He is, but believeth; (there may be such a perception without faith, and the man that has this perception without

faith is not a saved man;) every one who seeth the Son, every one that comes to the perception of what He is, and all about Him, and believeth. And mind, I do not mean that the man has all the knowledge that he ever is to have, at the first moment; but I do mean that, before he can be said truly to believe in Him, he has a perception of the great outline of the truth of God as it is in Jesus. "That every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."

"The Jews then murmured at Him, because He said, I am the bread which came down from heaven." Now, you see, this was the difficulty of the Jews; how could that possibly be, looking at the man, seeing Him exactly such an one as you and I are, that this man came down from heaven? "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him." Now this is in perfect accordance with what I explained to you just now; that, except there be that operation of God, except God in the substance of the person of the Holy Ghost, sent immediately by Jesus, do come into the inwards of a man, and being there do cause the truth of God as it is in Jesus to be set before him, so that he shall have the opportunity of perceiving,—except this takes place, "no man can come to me."

Now what is that "coming to me?" I told you that, if we must distinguish "coming" from "believing," it is the first introduction into Christ. Why now, how is that? By Baptism, to be sure. The man is taught, as I have described it; and understanding, as he must understand, through the faithful opening of the Word, that simple testimony, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned,"—I say, the man who has been taught as I have described it to you, when he hears this, does not he call for Baptism? Will he forego that blessed ordinance? He calls for it, he receives it; and thus he receives a foreacting of his resurrection; thus he receives what, in a secondary sense, is fitly called justification; thus he receives his regeneration; true justification and true regeneration standing in resurrection from the dead; but there is a foreacting of this resurrection from the dead in Baptism. Well then, "no man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." Why, they may ask for Baptism, and they may receive Baptism, and yet they do not thereby necessarily receive the reality of introduction into Christ; but they have the form; and he, mind, he that hath not the form hath not the substance, except it be in that case where I can admit the exception, except it be that he asks for it, the desire is in his heart to receive it, but there is no opportunity; which

I can see to be conceivable. "It is written in the prophets, And they shall be all taught of God;" the taught ones of God. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Exactly confirming what I have just now said, that it is impossible that a man can be a taught one of God, can have the Holy Ghost in his inwards, enabling him to contemplate the truth of God as it is in Jesus,—that he can have the immediate object of the faith of God, that is Christ,—and not call for that initiatory ordinance by which introduction into Him is given him. "Not that any man hath seen the Father, save He which is of God, He hath seen the Father." I must be very short in just noticing to you here, that the Father is no more an object of sight to Jesus than He is to us. But then notice the distinction there is between the knowledge which He, that is, Christ, hath of the Father, and that which his people, or any mere creature, hath or ever shall have. The Father communicates immediately with Christ, mediately with us; so that, as you can all understand—you all understand what the peculiarity of sight is, that there is nothing interposed between me and the object I look at,—He therefore looks directly, He has his communication, his communion, immediately with the Father; but to us there is an object interposed, there is Christ interposed, and therefore through Christ we come at the Father. I understand that to be the assertion here made. "Not that any man hath seen the Father, save

He which is of God, He hath seen the Father." But I do not understand that literally; else it would be a contradiction to that express testimony of Scripture, "Whom no man hath seen, nor can see." He is truly the invisible God.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life." Now we shall come here to the insight of that everlasting life. "I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Now He speaks of giving bread. He speaks of himself more expressly as "that bread;" and says that this is the "bread of life," so that only he who eats this bread hath life. Now take here the distinction which you have so often heard noticed between the power or principle of life, the vital principle, and the state of life. He speaks here of the state of life. No man hath the state of life, except he hath eaten of that bread. Now, to be as short as possible, I would just disrobe this of figure. We are said to eat Christ, which you know is a figure; but the meaning is this, that the knowledge which we have of God is in the face of Jesus Christ, that is, in the contemplation of Jesus Christ. Agreeing with what is said in the 17th chapter of this gospel,

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And the plain meaning is, that he only hath reality of life, whose enjoyment is the knowledge of God, which he derives from the contemplation of Jesus Christ. And you shall presently hear in what particular state and form of Jesus Christ it is that He is reality of life. But you cannot doubt that there is a meaning in the expression, "I am that bread of life." You know that all the figures of Scripture have a meaning, and you know that they have a plain and intelligible meaning. Now I would ask what any plain man would understand by bread; whether he would not understand by it the victual of life, what supports and sustains life, so that if it be withdrawn the man dies, and if he have enough of it he is kept healthy and strong; would not he understand that by it? And that is what is meant by the figure. It is spiritual bread spoken of under a natural image. "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Now here, as I have said, is a great deep. It is no more true that men live for ever, as far as natural life is concerned, by eating Christ, than by eating manna. What, are there not people that have lived many a blessed year in the full acting of the thing which is here spoken of, and have died at last? Why then, it cannot be natural life which He speaks of. There must be a

reality; and what is the reality? In Baptism we put on the resurrection form. Whensoever God's elect receive his presence exhibited in Christ to them, they are led to realize their Baptism; to realize therefore what was done for them in that ordinance which was an *as it were* putting on of the resurrection form, and an *as it were* receiving into themselves of the resurrection life. And what is the testimony here? That this form and this life which they so receive shall never end. Moses's manna fed the people for a while, but they died at last. The persons who have received *this* life have received truly an eternal life; they shall continue in that form and in the possession and enjoyment of that reality which they have received and have been taught to refer to their Baptism, realizing that act of God when He brought them, by the sending of his Holy Ghost in Christ Jesus, to his Christ, and so to enjoy Him by faith. My dear friends, is Jesus of Nazareth a false prophet? And can you dare to give a meaning to these words which shall not make Him to be the substance of that life which He gives us, a never ending life, a life which He gives to persons whilst yet they are in the flesh, and maintains them in through the eternal ages? I ask whether there is any person in this place that is daring enough to affirm that this is not the plain and substantial import of the verses which I have read to you; whether any thing less be expressed, than a testimony to the reality that He would give eternity of form and being to those who

shall receive Him, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Take these words,—they are not to be trifled with. "If any man eat of this bread,"—in contrast to Moses's manna, which gives a dying life,—"he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Remember what I said about "the life of the world." Then, I say, we come here to the very insight of this food, or meat, or bread,—namely, Christ's flesh. Now take that simple assertion into your mind; Christ's flesh; which He will give, He here says, and which we are sure He has now given, for the life of the world. Wait a little, and you shall hear what that flesh really is.

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Now this opens the mystery; because, you know, in the state of natural life the flesh and blood are not separated. When the flesh is separated from the blood, death has taken place. Yet He speaks of eating his flesh, and drinking his blood, putting his flesh and blood in a state of severment or separation. Now this will help you to the mystery. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at

the last day;" marking a distinction between eating the flesh, and drinking the blood. It is not as though you took a piece of flesh which had blood in it; but you are to eat the flesh,—and you are to drink the blood, as it were out of a cup. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day;" that eternal life, as I have said, being considered here as the state, not the vital principle. "For my flesh is meat indeed, and my blood is drink indeed." I desire you particularly here to notice how He continues the separation, He continues to keep these two substances in separation. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." It is not merely that the person who eats this substance must first of all have that communication opened between his own spirit and Christ, and so with God, of which the Holy Ghost in Christ is the intermediate agent; but He speaks here, as I have desired you distinctly to notice, of the state of life, the sustenance and the enjoyment of life. And He declares with reference to this bread that is eaten, and this blood that is drunken, that it is himself which we so take in, and which is taken in as we take in extrinsic aliment, so that the extrinsic aliment becomes a part of our substance. There is a blending, there is a mixing together of the food which we take in, and of the substance which receives and entertains it. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." He in-

stitutes a comparison between the nature and sustenance of his own life, and the nature and sustenance of the life of his people. And all this, observe, all this stands in the right apprehension of the state into which the Second Person has brought himself. This is not true of the Second Person, simply and abstractedly considered; but it is perfectly true of that Second Person having emptied himself of the powers and capacities of his divine substance, retaining the substance and so retaining the personality; it is true of Him who hath so emptied himself, and has become man acting in and by and according to the powers of a man with God in the substance of the person of the Holy Ghost dwelling and abiding in Him, and being to Him as the vital principle, and being to Him as the food and the enjoyment of life; of the Second Person so regarded, this is strictly true, that He has his life by, in and upon,—take those three words,—by, in and upon the Father, even as his called elect have their life in, by and upon Jesus himself.

But now it is fit that I just in very few words open to you the peculiarity of this figure,—eating flesh and drinking blood. They are words which teach us the precise form of the substance of Jesus in which we eat Him and drink Him, in which we feed upon Him, in which He is sustenance to us. It is when now his flesh and blood have been separated. And we are quite sure that we have not to feed upon a dead thing, and through that dead thing to have life; but we are sure

that it is in that ulterior state into which He has been brought by the separation of his flesh from the blood, into which He has been brought by the process of dying,—that is, in his resurrection form,—that we eat Him and drink Him. Then what is meant by the eating and drinking? God enable me to tell you in very few words. It is by being introduced into the knowledge of the mystery of risen Godmanhood in the person of Jesus, that we are brought to the true knowledge of God as the self-existent One. And therefore the reality into which we are at last brought by this simple, though I grant to you obscure, process is, that the reality of life stands in the knowledge of the self-existent One, which we come at through the risen form of the Second Person. And this is what you have in very few words declared to you in 2 Cor. iv. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." You see then, it is the contemplating of Christ; and through that contemplation of Him we come at the knowledge of the glory of God. Therein stands the reality of life. And I am sure that, even whilst I am speaking, many texts will have crowded into some at least of your minds, whereby you have found a most distinct confirmation of all that I have stated.

A few words more, and I will leave you; but I am anxious now just to gather up the form in which

I began the instruction. This is "He that came down from heaven;" then this is He who was subsistent from the beginning in this very form, by a predestinative and covenant subsistence; and He has now gone back to heaven in that form realized: and he hath reality of life who feeds upon Him spiritually, that is by faith, in this form; and he who doth not feed upon Him spiritually, that is by faith, in this form, hath not yet reality of life; whatever God in his infinite and everlasting compassion may have yet to do for that person, he has not yet reality of life. This is the testimony of Jesus in these words. "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said He in the synagogue, as He taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." They were staggered at the thought of eating his flesh. He told them that they need not be afraid of eating his flesh. It was his spirit in which his life stood; they might eat his flesh without doing Him any harm, for it was his spirit which gave Him life. And the spirit—his

finite spirit with the Holy Ghost in it—having quickened, having given life to his body, having made that a spirit, that is, a spiritual substance like unto itself, like unto his soul, having made it such a substance,—they would do Him no hurt, because it was not flesh to be masticated or chewed, but it was a spiritual partaking of which He spake. Why then, if they were let into the understanding of this, they would be no longer staggered at his expression of eating his flesh and drinking his blood; they would have understood that He had not been talking to them of their eating his mortal flesh, and of their swallowing with their fleshly throat a quantity of his blood. He did not speak of that. And with respect to our Sacrament. Why, it is not the bread we eat, or the wine we drink, that is the reality of life; they are but the emblems of the reality of life; the reality of life is a spiritual participation, a participation, in and by faith, of the substance of the risen Godman, unto the obtaining of the reality of the knowledge of the Self-existent, the God and Father. So then, these words, "The words that I speak unto you, they are spirit, and they are life," distinctly show us what He meant by their eating his flesh and drinking his blood. Why surely, when ye see me ascend up, you must understand that I was speaking to you of a spiritual substance; and therefore you will perceive that I was not speaking to you of your putting your teeth into my flesh, and swallowing with your throat my blood; but that I was speaking to

you of a spiritual act performed upon me in a spiritual state,—that is, the act of taking into your mind a just conception of me the risen Godman, whereby you would be brought to a just conception of Him concerning whom I have come down from heaven to teach you. Then, when He says, "The words that I speak unto you, they are spirit, and they are life," He means that those words, if brought into their mind by himself in the substance of the person of the Holy Ghost,—if brought into their mind by the real teaching of God,—would be to them both spirit, giving them a spiritual form,—and life, the existence and support of that life; in other words saying that his word, the doctrine which He put out in word, would be the strong means of bringing many into this spiritual form, and of sustaining them when brought into that form.

And what is the fact, brethren? Are we not sustained day by day through the use of the written Word, which sets out these things, and which the Spirit of God in Christ Jesus enables us to apprehend? And so be assured of this, beloved, that no one taught of God will despise the written Word; but be assured also that every one taught of God will put the written Word in its place, and will say, except God put life into it,—that is, except God accompany it to the person's soul, and so the soul of the person takes it into his understanding, takes cognizance of it,—it is only a dead and lifeless word. "But there are some of you that believe not. For Jesus knew from the beginning who they

were that believed not, and who should betray Him. And He said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Does not that distinctly confirm what I have just now said to you of the value of the written Word, and yet of the inefficacy of the written Word? If the Word to some be spirit and life, why then, it is efficacious; but if many hearing this have not yet received Him of whom it testifies, why then, there is another agency necessary to give life unto the Word,—that is, to make the Word a life word.

Well, I have said enough, beloved, to furnish you with matter of serious and instructive meditation. And I must be content in God with having done so. And now I will pray for you that God may give you an understanding and use of that which you have heard. Let us pray.

Christmas Day, 1827.

SERMON IV.

JOHN vi. 51.

I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN: IF ANY MAN EAT OF THIS BREAD, HE SHALL LIVE FOR EVER: AND THE BREAD THAT I WILL GIVE IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD.

I HAVE been somewhat perplexed, in the variety of subjects which this occasion presents, to select that which might be the most profitable.

We are met for the first celebration of public worship on the Lord's day for the new year. Such a new year forms an epoch or stopping place in human life, and suggests matters of reflection which ought to be brought into notice, that we may aim, that the minister of God may aim, to bring them into the use of the people.

This is also the celebration of a great event in the Church of God; what is called the Epiphany, or manifestation of Christ to the Gentiles. The circumstance

giving occasion to the bringing forward of this subject is that of the wise men in search of the infant Jesus; but this was only a specimen or sign of what was about to take place, and of what is even yet to take place, as the constructors of our service wisely discovered and wisely have reminded us. You heard it more fully opened in the epistle of the day; that part of the mystery of Christ consists in the Gentiles as well as Jews having a participation in it; that the Christ fulness, the body of Christ, the Church, the Church of the firstborn whose names are written in heaven, the invisible Church, the spiritual Church, is made up of two parts, a Gentile as well as a Jewish fulness. But you also heard a most splendid hint at a yet further Epiphany of Christ to the Gentiles, that Epiphany or manifestation which is to be effected when the Lord shall have come again, when He shall have come in his spiritual body of glory to take possession of his throne in the kingdom of this earth; when, having restored the Hebrew Church as the visible, whilst He himself is sitting and reigning in the midst of his invisible saints in the aerial city, the whole earth of the nations shall be constrained to acknowledge the superiority and domination of the Jews, a domination however which shall not consist in the shaking and imposing of an iron rod, but in the homage which is felt to be due to those in whom, in the midst of whom, in the hearts of whom God dwells. This is especially brought into view in the first lesson of this morning's service,

Isaiah lx. And the second lesson, Luke iii, bears testimony, if I understand it right, to the first Epiphany; "All flesh shall see the salvation of God," denotes that publication which should be made of the person and relations, the substance, actings and sufferings of Emmanuel unto the whole world as it was then called, the nations of Christendom.

But there is yet another subject beyond, connected with this occasion. You are invited to come to the Lord's table. And I have discovered that in taking hold of that subject I shall administer the essential and substantial instruction which belongs to the other two. If God be pleased to make me his instrument for bringing you as intelligent spiritual communicants to that table, you will want no exhortation to look backward and to look forward as improvers of the ordinance of time; (for time is an ordinance, an ordinance of God;) you will want neither instruction nor exhortation to improve the past, the present and the future Epiphany of the Lord Jesus Christ, his manifestation, as it hath been, is, and still more amply shall be, to the Gentiles. I have therefore been led to fix upon this subject, which I did open in some considerable degree on the festival of the Nativity. I did then carry you through a plain exposition, in the name and as it were with the very mouth of Jesus, of the whole of the elaborate, abstruse and copious discourse which He makes concerning himself,—what his flesh and the eating of his flesh is. And now I am led to

desire that I may bring yet nearer home, and with fuller intelligence, those matters which I did then partially but hurriedly disclose. Why then, my improvement and enlargement of the matter which I set before you on that occasion will consist in the opening and confirming of certain assertions which I desire in God to lay before you, and which I desire that you may meet and consider in God.

First then, I would set before you what it is to eat this bread; what He afterwards expresses by "eating the flesh and drinking the blood of the Son of man:" that it is, spiritually by faith to take in distinct notions of God as exhibited in the face of Jesus Christ the risen Godman. May God give me plainness of speech. If I have stated these things before, I know repetition is necessary to a real and familiar acquaintance with the truth. And therefore I shall not be ashamed to repeat; —possibly I may not repeat, possibly I may state something which I have not stated before; however this be, I shall endeavour to be as minute and as explicit as I can. Then I say, this is the reality of eating the bread which came down from heaven, which God hath given us; this is the reality of eating the flesh and drinking the blood of the Son of man. All the figures of Scripture have a substantial and solid meaning. It is no less a thing than blasphemy to suppose that God can trifle with us, that God can give us words and forms which have no substance in them. There is substance therefore in every figure, but still the figure

is distinct from the reality. And the matter is to get the reality. Then will it not meet the plain and obvious import of the expressions in this chapter if we assert that there is something analogous to the taking of food, of that which is called the staff of life, or of that which is especially nourishing and strengthening and exhilarating? Three things are taken; we call bread, I say, the staff of life; we consider flesh a particularly strengthening sort of food; we consider wine a particularly exhilarating sort of liquid. Then there must be something correspondent to these results of eating bread and flesh and drinking wine, in the act which the Lord here sets out at large. And what can this be, but saying that knowledge is the aliment, that is, the apt nourishment of the soul,—the taking in of knowledge? But it is the taking in of knowledge in a particular way. It is the taking in of knowledge by sensible signs: bread is a sensible substance; flesh is a sensible substance; wine is a sensible substance. And the expressions used will not be met except there be these two things in the solution,—the communication of knowledge, and that by sensible signs. Why then, what is the knowledge, and what the sign? I say, the knowledge of God. And why the knowledge of God? Because there is no knowledge really of any worth save the knowledge of Him; that is, of Him that hath reality being, and that underivedly. And what is reality of being? Conscious, satisfying, unending existence. And add to this "underived," and you have *self-*

existence. Underived, conscious, unending, satisfying existence is self-existence, is the life or being of the self-existent One. Why then, this self-existent One is the only substance worthy to be known. And by this material of which the Lord speaks in this discourse we come to the knowledge of the Self-existent, and that by the repeated takings in of notions concerning Him. I know that some persons attach no idea to the word notion; but it is from a misapprehension. It is common to speak of idea; but idea is a more improper word than notion. Idea properly expresses the form of something visible which is in the mind. Notion is more extensive. Whatever we know is a notion; every perception of the mind is a notion. And it is by taking in repeated notions, or notions repeatedly, of the Self-existent, that we arrive at a fuller and fuller knowledge of that which never can be exhausted so that we shall have taken in the whole of it. Infinite is inexhaustible. And if the Self-existent be infinite, then the knowledge of Him is that which may be added to continually, but never can be brought to its completion. Why then, the Lord Jesus Christ is the great teacher of God; not merely that He, as a prophet, came from Him, nor that He who came down from heaven could alone teach us the things which are in heaven; but that in his very substance, actings, sufferings, person and relations we have what God is pleased to call his Name: a name being, as you have often heard it explained, a compendious summary of the things which are inclosed in the

substance. Then Jesus is the compendious summary of what is contained in God: so that if we take in the notions which Jesus brings into our minds, in their combination, that is, putting them together, we have a correct notion of God. We are therefore to study Jesus, just as you would take a definition if you wish to understand the subject proposed to your notice; you would take the definition, which is an enumeration of the several particulars which in their combination make up the subject; just, I say, as you would take a definition and examine its several parts, endeavouring to understand each part, and endeavouring to consider what the whole amounts to, so you are to take Jesus as He is set before us in "the truth word of the gospel," (Col. i. 5.) that is, in the Gospel which sets out the truth of God,—you are to take Jesus as so set out, and study Him, that by understanding the several particulars which are inclosed in Him, and then taking their amount or sum, you may come to the knowledge of God.

But then Jesus has been exhibited in different states. He has been exhibited as a man in flesh. He walked about a Jew like to other Jews; there was no difference in his appearance whatsoever; only that we are told by the prophet, and we have no reason to doubt that the reality corresponded with the prophetic representation, that "his visage was so marred more than any man, and his form more than the sons of men." Is it in this state then, as a man walking up and down in the land of Judea, speaking a wonderful doctrine, and doing won-

derful things, is it in this form that we are to contemplate Him that we may get our correct notion of God? Yes, if we understand Him rightly as walking there; if we view Him, as He was set before you in the second lesson of this morning, after his Baptism, when now the Holy Ghost had descended upon Him, which was the instituting of Him into his high office, according to the description given in the 27th verse of this chapter, "Him hath God the Father sealed;" that was his sealing, that was his solemn institution into his office; if we look at Him thus, understanding in what form He by a sacramental anticipation appeared and acted, we shall do well. But why not rather come at once to that which He thus by anticipation received and exhibited? Still I am anxious you should understand the connection between his acting and his ministry, and his present state at the right hand of God, that you may know that, if you take hold of Jesus rightly in the days of his ministry after his Baptism, you take hold of the same Person in the same form in which He is now sitting at the right hand of God. But it is in the form in which He is sitting at the right hand of God that He is the teacher of God. It is as He that hath died and risen again, and is now clothed with a spiritual body, that He setteth forth the self-existent One, his God and his Father. And this is what He teaches us in this chapter, when He speaks so distinctly of eating the flesh and drinking the blood of the Son of man. As I noticed the other day, when the

flesh and the blood are in a state of separation death has taken place. Whilst the flesh and the blood are in union, natural animal material life is in the substance. Put these two substances in severment,—the flesh in one place, and the blood in another place,—and you have a dead carcase. Now I would ask you whether you think that God meant us to feed upon the dead, when a dead carcase was such an abomination to Him that whenever any man touched a dead carcase he was unclean for many hours afterwards, unclean until certain ceremonies had been performed upon him which restored him to the rights of an Israelite? It must therefore be when this process *has* taken place, when the severment has been made, and through that severment He has been brought into another form,—that we are to contemplate Him unto the knowledge of God.

Then I say, this contemplation of the Lord Jesus Christ in his risen form and state is the eating of the bread which came down from heaven, the eating of the flesh and drinking of the blood of the Son of man, of which He speaks at large in this chapter. And how is this to be done? O there is but one way of doing it; it can only be by faith. We may know that this is the truth, we may know that this is a teaching substance, and cry out, "Wonderful! what an arrangement! how sure a teacher!" but this is not eating and drinking: that implies that there is a real reception of this food in a digestible state into the spiritual

stomach. And how are we to get this food in a digestible state into the spiritual stomach? Why, it is by God's giving us to take hold of it so that it shall come to our mind with a power like to that, but superior to that, with which any material object strikes upon our senses. Now that you know is the account I have always, at least for a long time, given you of faith; that faith is as it were the hitting of the thing contemplated against the spirit of a man; the thing contemplated strikes against the spirit of a man just as a material object (that is, with analogy to, with strict resemblance to the manner in which a material object) strikes against the senses of a man.

Then let me pause here, and just simply state to you how far we have advanced in our subject. We have advanced through the assertion that eating the bread which came down from heaven, eating the flesh and drinking the blood of the Son of man, imports the taking in of correct notions of the self-existent One, the one person of the God and Father, connected as that person necessarily is with the other two,—the taking in of correct notions of the God and Father, by the contemplation of the Lord Jesus Christ in his form and state of risen manhood. Now I have said this is by faith. And I have distinguished faith from knowledge. It is not a mere perceiving that these things are so, which constitutes the eating and drinking of the flesh and the blood, or the eating of the bread. It is not, I say, the mere perception that these

things are so, which is the proper description of knowledge; but it is such a realizing apprehension of those things which are in Christ, which are concentrated in Him, as makes them present, with all the power and more than the power of a material object, to our soul or spirit.

Why then, my second assertion shall be that we *ought* all thus to eat the flesh and drink the blood of the Son of man; in other words, we ought all to have faith. This is an assertion which I will open. Faith is a persuadedness that things are as they are. And we ought then, if sufficient evidence is afforded us as to the reality of the things, that they are such, and only such, and altogether such,—if due evidence be afforded, we ought to have this persuadedness that they are so. Then is there any want of evidence with respect to the things of Christ? Is there any want of evidence as to his person,—that his person is a Person in God, a person which has existed from everlasting by an eternal necessary communication of being from another, even the First Person,—and through whom, by a like eternal necessary communication of being, another, even the Third Person in God, exists? Of course it cannot be my plan to go into a proof of the Trinity now, but I draw out this hint which belongs to my assertion. I affirm that man,—meaning all those who profess to receive the Gospel, and who wear the badge of Christ, having been baptized into his name, that is, into his substance as such, such an one as his

name imports,—I am affirming, with respect to all such, that they ought to eat the flesh and drink the blood of the Son of man (as I have explained that figure) because there is no want of evidence as to any of the things of Christ. I will just recite some particulars. And as I have said, it is out of the question to go into proof. There is no want of evidence as to the person of Christ; there is no want of evidence as to the compound substance of Christ, that He is substance of God and man held in union; there is no want of evidence that He, having existed, by an eternal predestinative arrangement, as this risen man which He now is, from everlasting, did in due time begin to turn, and complete the turning of his predestinative subsistence into a real one,—in due time, in God's appointed time; according to the word of Scripture, "when the fulness of the time was come." Now here are some distinct particulars which perhaps I had better separate. I say there is no want of evidence as to the fact of the eternal setting up, as you hear it expressed, the eternal setting up of the Godman, the eternal arrangement whereby before all worlds God did give Him the subsistence of predestination and covenant as that risen man which He was afterwards in due time to become. And there is no want of evidence that He was born, according to the prophecy which went before concerning Him, of a pure virgin; that He had flesh just such as our flesh is, with all its liability to evil suggestions from without. And now

let me drop you a hint. O study those two Psalms (the 30th and 31st) which were read this morning, and especially the 31st. Study that; and understand, which is as demonstrable as any moral proposition can be, that that Psalm from first to last belongs to the Lord Jesus Christ; and then see whether you can hesitate to receive the truth that his flesh was sinful flesh. He speaks of his sin. And I have told you in what that consisted; not that He ever did sin, which is distinctly disclaimed, ("Who did no sin, neither was guile found in his mouth;" "Him that knew not sin He made sin for us;") but in taking the flesh of Adam He took it according to its nature, liable to all its impressions; and so his soul liable to all the suggestions which the flesh makes to it in this naughty world. And he that has his substance from Adam makes himself a partaker of all that this unit substance hath done in all its members, aye, and in its head. This is the mistake people make; and it is a fundamental and pervading mistake: they cannot understand that a multitude of individuals form an unit; that such an unit is formed by the one creation, the one substance created, from which every individual of the same substance has its being. You know, we cannot stop to explain the way in which it has its being,—that such an unity is hereby given to the whole, that no single member exists as a detached and separate member, but as a part of the whole. Now that consideration is necessary to the right understanding of all the outcry

which the Lord Jesus Christ is prophetically represented as having made in the days of his flesh concerning his sin and his infirmity. Read the 40th as well as this 31st Psalm. Many others I could point out, but I content myself with pointing out those two. I will add the 69th. Read the 30th, 31st, 40th, 69th; and then see, if these belong to Christ, (which is another consideration,) if these belong to Christ, whether it is possible to understand any thing else than that He does make confession of sin. Well, I come back to the point. There is no want of evidence, I affirm, as to the incarnation; no want of evidence as to his ministry, the things He spake, the things He did; no want of evidence as to the reality of his death; no want of evidence as to the reality of his resurrection; no want of evidence as to the reality of his ascension; no want of evidence as to the reality of his now session at the right hand of God; no want of evidence as to the fact of his coming again, (and O how soon?) no want of evidence as to the reality of his eternal reign in the due exhibition of his essential subordination to the Father. There is no want of evidence with respect to any of these things, or with respect to the whole of these things. And therefore my assertion is, that every one professing to receive the Scriptures as the Word of God, and baptized into the faith of Christ on the ground of his profession that he believes these things, every such an one ought to act that which he professes,—avow what he professes, and

act what he professes,—which is faith in the Lord Jesus Christ.

Now this is an important point to understand. The great matter which I have especially to insist upon at this time lies here. And whatever difficulty you may have in receiving that matter, I charge it upon your intellect to weigh, to examine and to receive the assertion, that every man having this evidence,—and especially every man wearing the form and the badge of this profession,—and yet again, every man owning the badge, acting the badge, (and you have no business here if you do not; your very appearance in this his house is an owning of the badge; you acknowledge your Baptism, which was performed in your behalf on the assumption and supposition of your faith,)—then I charge it, I say, upon your intellect to weigh and to receive this assertion, that you ought to be eating the flesh and drinking the blood of the Son of man, as I have described that eating; that is, you ought to be contemplating Him in this his risen form and state, and through the contemplation of Him coming to the reality of the knowledge of God.

Then I come to the third assertion; that we cannot eat the flesh and drink the blood of the Son of man, except God the Father give it to us. And this is a contradiction, I suppose, to the last? No contradiction: it may require the discernment of faith to take hold of it; but natural reason is quite keen enough to discern the difference I am proceeding to state.

Having had evidence, you ought to be persuaded of the reality which that due evidence attests; but you are so related that you cannot take hold of those things which this ample evidence declares. How comes this to be? Why, *immediately* the cause is, the devil has power over you; the devil puts down the testimony which is abundantly afforded about the facts of Jesus's case: the historical evidence is ample; but there is a perversity in your mind which draws you off. And when I say that you cannot take hold, that whilst the object presents itself before your eye it does not lay hold of your substance,—I ask whether any man can testify to me that he in the exercise of his natural powers has come to an apprehension and use of these things of Christ. If he hesitate, and say, "Yes, I think I have;" I put another question to him, What effect has it produced upon you? What do you do with the things now you have got them? Do you live in the presence of Jesus? Do you see Him, hear Him, talk to Him, handle Him? Why, this is what faith does. "No, I do not; I do not go so far as this; but still I think I do understand, and experience the power of these things." O it is a delusion: the man is not under the power of these things; he has only got a glimmering of sight; he has nothing to nerve his arm; he has nothing to put his feet into motion; he has nothing that will stand against temptation. Why, even the first man, without the agency of the devil to draw him off, even the first man could not stand when

the temptation was proposed to him: when the question was whether he chose to part with that object of sense, his wife, or retain her in preference to God, he chose to retain her and give up God. So that, whilst I am well aware that we stand under peculiar difficulties, that the power of the devil is especially exerted in making the evidence of Christ nugatory, so that what men cannot reject they shall still hold without power,—understand that, they shall still hold without power;—though I freely admit and profess all this, I go a step further, and affirm that it is impossible for any creature to hold fast the invisible things of God under temptation, (and that is, in fact, holding them according to power; that holding which may be wrested from us, from which we may be torn by temptation, is no reality of holding;) then I say, it is impossible that any creature can have the reality of holding, except God by his own presence do smite upon the spirit by an influence which is yet more keen, yet more durable, yet more mighty, than the impulse of matter. And it is in the fulness of the truth of this assertion that the Lord Jesus Christ warns us in this chapter, "Murmur not among yourselves: no man can come to me, except the Father which hath sent me draw him."

Now let me mark this distinction. I do indeed admit that the case now described is the truth, and only goes to the bottom of the history of man, only goes to the bottom of the natural history of the

creature,—not of man merely, it applies to the angelic nature as well as to ours,—that the infinite unseen, the formless Infinite, cannot be apprehended except He first of all apprehend us, except He immediately take hold of our spirit, by the hand, as it were, of his own Spirit. There lies the very root of the matter. But it is not necessary to the taking hold of the assertion which the Lord here makes, that you should thus go into the very root and vitals of the creature nature, and so penetrate into the necessity there is for God's taking union with, which is (in fact) energizing in the inwards of, a moral creature, that he may stand in fidelity to Him. It is not necessary, I say, that you go into this depth of consideration, in the receiving of the assertion which the Lord Jesus Christ here makes. It may be enough that you take hold of this fact, that, as you are now circumstanced, situated and related, such is the nature of your being,—having the devil in you by conquest, and having taken in all your knowledge under his power, and having him from time to time at your right hand to put in any evil,—you so corrupted, you so situated, cannot take hold of the things of Christ with power, so as to have your heart influenced by them, and so as to be led by them unto the receiving, using and enjoying of the formless Infinite. It may be enough, I say, that you take your peculiar circumstances and relations into the account, and, without going into that more abstruse, but not less real interpretation of the case, what the creature nature is,

be satisfied with the assurance that you cannot take hold of the things of Christ, you cannot thus eat the flesh and drink the blood of the Son of man, except it be given you of the Father. Now you know, beloved, you know I speak according to the express testimony of this chapter twice given, when I make this declaration. "Murmur not among yourselves: no man can come to me, except the Father which hath sent me draw him." And again, verse 65, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

But do you not then understand that you are answerable for the use of those means of knowledge which according to your natural state and relation you have received? Was not the devil brought into you by the act of him whose substance you are? And see now, if people are to be satisfied with God, if they are not to go on cavilling, or, without cavilling, yet in their hearts grudging and thinking hard things of Him,—I say, except this is to be your constant hateful form in his sight, you must have the matter opened to you; you must have that very thing which I just now described concerning the Lord Jesus Christ, the unity of the substance of Adam, so that what has been done by one, whether it be the head, or whether it be only a member, has been done by all,—you must have this in your mind in order that you may be satisfied with the state in which you are placed, and may justify God in the impotency in which you find yourself, because it is

an impotency self-induced; because it is an impotency, as it now exists, into which you have been brought by your connection with Adam, from whom you have all your being,—your bodily substance having been inclosed in his, and your soul, which has given distinct personality to you, having been received through his act and deed after he had become a transgressor.

Well, in the multiplicity and variety of matter which this subject leads me to, I judge that it will be expedient simply to declare the assertions which I think it necessary to make, and to leave the opening of them to some future opportunity. And O that it may please God to open your minds to a sense of the importance of these things, and to a diligent and humble examination of them. My assertions then I will put in order, and then with a very short word proceed to the remaining part of our service.

I have been led and enabled to open to you the assertion, that eating the flesh and drinking the blood of the Son of man, eating the bread which came down from heaven, stands in the taking into your minds of right notions of God, the taking into your minds of the knowledge of the self-existent One through the contemplation of Jesus Christ in his form and state of risen manhood. My next assertion, which I have also partly opened, is. that we ought all,—that is, all of us who are now assembled before God in this house,—so to eat the flesh and so to drink the blood of the Son of man; because, as I have said, there is abundant evidence of

all the things of Christ which we are required so to take into our minds by faith. Thirdly, I assert that we cannot of our own natural powers so eat the flesh and drink the blood of the Son of man: Jesus has affirmed this already, and I have been endeavouring to open the truth of that assertion. In this opening I have proceeded comparatively but a little way. I hope in God that I shall be enabled to proceed further at some future opportunity. My fourth assertion is, that some do eat the flesh and drink the blood of the Son of man, as it has been described: there are those who do eat the flesh and drink the blood of the Son of man. My fifth assertion is, that in so eating the flesh and drinking the blood of the Son of man they do not hurt the Son of man, as the Jews supposed that they must do if they ate his flesh. This I have not yet touched upon. My sixth assertion is, that the baptized, and only the baptized, have a right to come to the Lord's table, where, though not only, yet most especially, the flesh of the Son of man is eaten and the blood of the Son of man is drunken. My seventh and last assertion is, that all the baptized who turn their back upon the Lord's table, when that table is spread, are guilty of a dereliction of their profession; they act unbelief, whilst they are professors of faith in Christ. And now let us pray.

January 6, 1828.

SERMON V.

John vi. 51.

I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN: IF ANY MAN EAT OF THIS BREAD, HE SHALL LIVE FOR EVER: AND THE BREAD THAT I WILL GIVE IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD.

It is the occasional object of our present assembling together, to make a collection in behalf of the sick poor of this parish and congregation, which you have been accustomed to entrust to the disposal of your minister, whom God hath set over you. The collection having this object was first made in the year 1817; and so liberal was your bounty, and so liberal has been the bounty of private friends, persons of the congregation, that I have not found it necessary to apply to you more than once since; and on one occasion, when I had given notice for a collection, I withdrew it, because I found the funds still remaining in my hand ample; and I then gave you warning that if I should

ever feel occasion I would call upon you again, nothing doubting that you would answer my call. The occasion has now come. The fund provided, and which has lasted eleven years, is now exhausted. And I therefore redeem my pledge by calling upon you again; just stating to you that, whilst the principal object of this fund is to relieve the poor of this parish and congregation in a state of sickness, I have not confined my attention simply and entirely to that state of the poor, but, as I have seen a propriety in administering relief, so I have ventured in the spirit of this call to administer it, sometimes in the form of food, sometimes in the form of clothing, sometimes in the form of a small gift of money.

Now it had been my intention, I honestly assure you, to aim at exciting your benevolence by choosing a subject which might particularly bear upon such an application. I had intended to take such a text as this, "I was sick, and ye visited me:" but the subject which I opened last Sunday morning has appeared to me so important, and it has seemed so desirable that it should be presented to you without a break, that I have judged it advisable rather to pursue the order which I had already commenced, and to finish that most interesting and important subject before I seek to turn your attention to any other. I cannot doubt that this subject will in its course suggest such arguments as may seem necessary for the furtherance of this other subordinate object also;—subordinate, I say; for every

subject is subordinate to the great word of the ministry, that of which your souls stand in need. I cannot allow that any call of charity, as it is usually denominated, is worthy to be named with the general call of the ministry of Jesus Christ. In addressing the call of that ministry to you, I supply you with every argument which can be necessary for the love of the brethren. And it is unto the love of the brethren, in one exercise of that love, that I am calling you, when I solicit your bounty, that I may have at my disposal that which shall assist me in relieving the necessities of Christ's, which is God's, poor.

Without further preface then, I shall endeavour in the Lord to pursue the great subject which I first opened to you on the festival of the nativity, and which I resumed on the last Lord's day morning; having it, as I confess, especially in my view to set before you the great subject of the sacrament of the Lord's Supper, unto which subject I consider that the words I have read to you, and the whole argument put forth by the Lord Jesus Christ in this chapter, have a direct and unquestionable allusion and reference.

Then let me just restate to you the propositions or assertions. Remember, when I set out propositions and assertions, it is not that I want to make myself a great lord over you, or a great philosopher with his disciples after him; but I put forth the truth in distinct propositions and assertions, because I account it the best method of bringing persons to see what the truth is,

and to be satisfied that the things stated are the truth; therefore it is that I deal in propositions and assertions. And by way of illustration I would just remark to you that this was the very method by which the Reformation was brought about and carried on in the sixteenth century. It was by propositions distinctly and simply stating the truth,—those propositions being maintained,—concise, elaborate, and in some instances lengthened arguments being attached to each,—it was thus that persons were brought out of error into the broad light and confession of the faith of Christ. Why then, the propositions which I set before you in my last Sermon, and some of which I did little more than name, were these. That the eating of the bread which came down from heaven, the eating of the flesh and drinking of the blood of the Son of man, stands in the taking into our minds of a correct notion and conception concerning the Lord Jesus Christ as God's Christ,—that is, in his risen form, in the form of risen manhood,—whereby we come to a just notion and conception respecting the God and Father, whose glory is seen, as the scriptures speak, "in the face of Jesus Christ." My second proposition was, that we ought all so to eat the bread which came down from heaven, so to eat the flesh and drink the blood of the Son of man. My third proposition was, that the natural man, meaning the man that has not God in him, cannot so eat the flesh and drink the blood of the Son of man, cannot so eat the bread which came down from heaven. My

fourth proposition was, that there are some who do so eat the flesh and drink the blood of the Son of man, who do so eat the bread which came down from heaven. My fifth proposition was, that in so doing they do no hurt to the bread which came down from heaven, to the Son of man in his risen form. My sixth proposition was, that all the baptized, and only the baptized, ought to come to the Lord's table, where in an especial and peculiar manner we do eat the bread which came down from heaven, we do eat the flesh and drink the blood of the Son of man. My seventh proposition was, that all the baptized who turn their back upon the Lord's table, when that table is spread, are guilty of a dereliction of their profession,—they act unbelief whilst they are professors of faith in Christ Jesus. These were my propositions, so far as I recollect them. And I opened the two first with some minuteness, and advanced a little way in the third, and stated the rest. This, if I recollect, was the course and achievement of my last Sermon to which I have referred. Now therefore I shall not judge it necessary to enter again into the consideration of the first proposition, which respects the fact how we eat the bread which came down from heaven, but I shall say a word upon the second, and then proceed as concisely as I can through the rest. For, whilst it is manifest that this is a subject which might fill a volume, and might occupy therefore many discourses, I have it close at my heart that the chief matter with which I would engage your

attention may be compressed into one, and that a discourse of moderate length.

Then my assertion is, that we ought,—meaning, we that have been baptized into Jesus Christ; for I recognize no other method of becoming a Christian, no other method of authorized and acknowledged union with Christ, but by the sacrament of Baptism,—Baptism rightly administered,—which means, Baptism administered by one authorized to administer it, to a fit subject thereof,—I say then, my affirmation comprehends this fact, that all we who have been rightly baptized ought to eat the flesh and drink the blood of the Son of man in the various ways in which such an eating and drinking may be obtained and acted. That we ought to do so stands in this, which I opened at some considerable length in the Sermon I have referred to; we are rational beings,—which means, moral creatures, or creatures possessing a rational will; that is, a will which according to the constitution of our nature ought to be directed by our reason, or intellect, or judgment, or understanding, (for I account all these several terms to be equivalent as it respects this assertion;) we have a rational will; for we have an intellect or understanding, and a will. And having an intellect or understanding, and a will, we have abundant information respecting the Lord Jesus Christ, by means of which we ought to be persuaded of the things which concern Jesus Christ; we ought to be assured in our own mind that the things asserted by the Church into

which we have been baptized are true. Now, my friends, I perceive here is a very important thing to be set out in its distinctness. I do not content myself with saying we ought to be persuaded of the things which are declared in the Bible concerning Jesus Christ, because we very well know that persons have drawn very different conclusions with respect to the things asserted in the Bible concerning Jesus Christ. We must therefore come to something more definite than this. We must come to a statement made by authority, though that authority is of course founded in the Word of God. You must surely perceive the importance of my remark. Why, the baptists will tell us they hold the things concerning Jesus Christ; the methodists will tell us they hold the things concerning Jesus Christ; the unitarians will tell us they hold the things concerning Jesus Christ; and yet all these will give us a very different account of the matter. You perceive therefore, I have got no way in saying, the things contained in the Scriptures we are to believe. I must have the recognition of a certain form of truth as that form of truth which the Scriptures set forth. And for that form of truth whither am I to look? Why, surely, to the declaration of the apostolical community which hath been planted in this land, and which this nation took hold of in its king. Only in the state or government, whatever that be, can a nation receive the form of the truth. You perceive, in this statement I let in other forms of government besides the monarchical;

but it is the state, whatever the state be, it is the state receiving the form of truth, which makes and alone makes the reception of that form national. Howbeit, when the form of truth was received by the nations of Christendom, it was received in the imperial or monarchical form, and recognized afterwards when the division of Christendom took place into the several kingdoms, what are usually distinguished as the ten kingdoms of the Roman Empire; and this is one of those kingdoms. This kingdom did receive the form of the apostolical truth in its Head, and to that form of apostolical truth therefore I am to look, when I desire to know what are the things of Christ of which I ought to be persuaded. Then I say, we who have been baptized into the Church of Christ,—the holy visible catholic Church, of which the Church of the United Kingdom of Great Britain and Ireland is a section,—we who have been baptized into this section of the Church of Christ ought to receive the things of Christ as set before us in the formularies of that Church. Why? Because they are capable of distinct proof; they have over and over and over again been distinctly proved. And we, as persons possessed of an intellect, and having the testimonies upon which those assertions are built laid before us and set within our reach so that we may handle them with the hand of our mind, we ought to receive them; and receiving them,—by which I mean, being with our heart persuaded of them,—we ought to use them, we ought to form the conception or

notion of what Jesus Christ is, and to be continually turning over in our minds the things which we have thus received and are persuaded of. I thank God,—I thank thee, O God, that thou hast made me thus distinct and explicit in this matter: grant unto those that have heard me, that they may remember, faithfully remember, and diligently lay to heart, the things which I have now spoken.

You see, it turns upon these two points; we have an understanding, and we have the means of information for our understanding, upon which we ought to come to right conclusions, and having come to them to use them. If Jesus Christ be set before us as He is, we ought to meditate upon Him, and to take more and more notions, from this view of Him, concerning Him into our mind and heart; into our mind, as perceiving them correctly; into our heart, as relishing or delighting in them. And in so doing we shall eat the bread which came down from heaven, we shall indeed be eating the flesh and drinking the blood of the Son of man, that is, forming our minds into the knowledge, unto use and enjoyment, of the risen Godman.

Now I would ask whether I overstate this matter in either of these two particulars? Have you not an understanding? And have you not the means of verifying for yourselves the things which are asserted and received in the apostolical community of the Church concerning Jesus Christ? Why then, if you have an understanding which capacitates you for the

consideration of these things, and if you have the proof of these things within your reach, and so might be brought to a full conviction of their reality, I ask whether it be not a just conclusion from these two premises, that you ought to be occupied, habitually in a measure, and from time to time more particularly (by a more direct application of your minds to the subject) employed, in taking into your mind more and more of the knowledge of Jesus Christ? And how is this more and more of the knowledge of an unseen person to be taken in but by faith,—by setting that person, according to the conception which you have been justly led to form of Him, before your mind's eye, until it becomes such an habit or affection of the mind as faith, by which I mean a persuadedness concerning this thing and that thing that it is true, and a persuadedness on the other hand concerning this thing and that thing that it is false? Why, what do you call this? This is what I call faith; the being persuaded that things are so, and that things are not so.

Then my third assertion is, that the natural man cannot thus eat of the flesh and drink of the blood of the Son of man, or eat the bread which came down from heaven. And in that assertion you perceive that I am abundantly supported by the testimony of this chapter from which the text is taken. It is said in verses 41—44, "The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the

son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Now have you any difficulty in accommodating my words to the expression of coming to Him? Why, what is the coming to Him, but the going, as it were, up to Him, addressing Him with the prayer, Let me be thy disciple,—and following after Him in sequence, as was the custom of the Jewish and heathen teachers, whose disciples came to them and walked after them? And on what was this their coming, their asking, and their following built or founded, but on the persuadedness they had that such a teacher was apt to instruct them? And if you carry this idea into your mind with respect to Him, that He is a teacher,—and if you extend it, and say, He is more than a teacher, He is a priest; why then, you go to Him as a priest; and if you say, He is more than a priest, He is a king; why then, you go to Him as a king. It only enlarges the nature of your asking. You say not only, Let me be thy disciple; but, Let me be thy saved one, and let me be thy subject: and having so said, and received his permission so to own and deal with Him, you would follow after Him. I ask what all this is founded upon, if it be not a persuadedness that He is that which He is, according to the assertion made concerning Him?

Well then, He says, "No man can come to me, except the Father which hath sent me draw him." And afterwards, when He speaks more distinctly about eating his flesh and drinking his blood,—when they said, as we read in the 52nd verse, the verse immediately following the text, "The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?" when He has enlarged upon the necessity of eating his flesh and drinking his blood, saying, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," and then stating out the benefit of so eating his flesh and drinking his blood; when they said, as we read at the 60th verse, "This is an hard saying, who can hear it?" He afterwards added, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." I make this reference that you may perceive I speak according to the word of God, even the word of our Lord Jesus Christ on this very occasion, when I make it my third assertion, that no natural person,—meaning, no person in whom the living God is not,—can so eat the bread which came down from heaven, can so eat the flesh and drink the blood of the Son of man. The fact then is unquestionable. The difficulty is in reconciling this assertion with the last. And to this I desire in God to address my mind and my discourse.

Why then, it is not for want of intellect, neither is it for want of information, that persons do hold themselves back from thus meditating upon, receiving, and professing the things which concern Jesus Christ; but it is through the evil which is in their hearts. Now what is in point of fact the evil which is in their hearts? There is no subject more important than this, none which requires a keener sight than this. The evil which is in their hearts is, as I have often said, twofold. They have formed all their masses of intelligence, all their principles of action, all their modes and actions of life, under the domineering influence of the devil, "the spirit," (you shall have chapter and verse; Eph. ii. 2.) "the spirit that now worketh (or energizeth) in the children of disobedience." Now my object, you know, is instruction; and therefore I must be content to be slow, and I must be content to repeat. Have you thought of those words? I will not take up your time; but compare that passage in its several parts with its context, and you will see that it contains the direct and express assertion that those who are not obeying the Gospel of the Lord Jesus Christ are energized in, that is, they have the continual presence and agency of the devil, what is there called "the prince of the power of the air," in the inwards, that is, in the midst of the faculties of their soul. Then my affirmation is, that those persons in whom God is not, have received all their ideas or notions, and so have formed all their masses of intelligence, their principles

of action, and their modes and habits of life, under the power of the devil. This is one of the forms of their evil; the other form is, that, though he may fitly be said to be working in them continually, for they are under his controul, under his guidance and governance, there are seasons in which he is peculiarly present with them, in which, according to the appointment of God, he is an especial worker. And this result of their twofold evil, (you observe I am speaking here of the man himself having this twofold form of evil, that his ideas or notions have been taken in and formed under the power of the devil, and that he is also liable to fresh visits and more powerful energizings from time to time,) the result of this is, that he does not use his faculties according to their proper influence and results. His faculties therefore, his understanding, and his various sources of intelligence concerning Jesus Christ, are rendered abortive through this influence of the power of evil, through this influence of the devil, for I will be very distinct in stating it to you. I can not admit any natural corruption in the soul of man. Persons have not been able to explain themselves when they have talked that language. I can talk that language when I have laid down my principle, and thereby shown what I mean when I talk of the corruption of man; but I avoid as much as possible using such a language, because I perceive that it is misinterpreted, because I perceive that people immediately get into the notion that the substance of

the soul of man is evil, and that his faculties are in their own selves evil; that idea they get directly into their minds; but it is perfectly contradictory to the truth that the soul of man comes as a substance, a spiritual substance having certain faculties and energies contained in it, inherent in it,—I speak correctly, and guardedly, and measuredly,—that the soul of man is a spiritual substance having certain faculties or energies contained in it, with which it comes into the world. I have no objection to Locke's figure,—a sheet of white paper, if you please. I have not to explode the doctrine of innate ideas; that is a doctrine which has long since been exploded. No body dares to hold themselves up as the advocates of that doctrine. Well then, if we have exploded the doctrine of innate ideas, we have exploded the doctrine that the soul of man in its own essential nature is corrupt, or that its faculties and energies in their own essential nature are corrupt; it is an induced evil; it is a mischief brought in after not only the creation, but the conception of the substance of man; the substance of man as conceived is without evil; take that,—the substance of man as conceived is without evil; it is the relation of man which introduces the evil. He is related by birth to the devil; the devil is his lord by birth; and the devil therefore commences his operations upon him, I shall not hesitate to say, before he comes out into the world. If he take in any ideas into his soul whilst he is in the womb, those ideas in the womb are formed under the

power of the devil. It is the relation therefore, you observe, not the substance, that is corrupt, that introduces the corruption. And now has God given you to see that this very hint unravels the whole mystery? If the substance of man was this evil thing, why then, there could be no just ground of complaint against him; but the evil arises from the relation into which he has introduced himself. He has made the devil his lord, and therefore he is responsible for all his evil, great as it is, because not his substance, which he has of God, but the relations which he has made for himself have vitiated him. If he is an unbeliever, the devil has made him so; and the devil is no part of his substance. Now again, I thank thee, O God, that thou hast given me this distinctness; and I pray thee to give to this people that have heard me, that they may understand what I have said, and may lay it to heart!

And this result is various as to the form and mode, but essentially the same in all natural men. They use not their intellect, and their means of intelligence concerning the Lord Jesus Christ; and therefore they have no real persuadedness of the things of Jesus Christ; and therefore they do not handle them so as to come at higher and deeper and wider conception unto use and enjoyment, which stands in eating the bread which came down from heaven, eating the flesh and drinking the blood of the Son of man. I have said, the result is one, but the mode is various. Well,

a word upon that. Why, some never set themselves to think at all about it; they are quite absorbed and immersed in the world. What do I mean by the world? Every thing that is not Christ and God; their business, or their pleasure,—whether those pleasures be of a more sensual or of a more refined kind,—that which is earthly and not heavenly, that which is creature and not God, engrosses their whole mind and heart. This is the form of some, this is what the devil has brought some unto. Has he brought any of you to this state, beloved? For consider, I am not speaking of persons beyond the seas, I am speaking to persons in this house of God; I say, has he brought you to this state? Well, but others do think sometimes; but how do they think? Why, they set up many of them their own understanding for their guide, and they will not come as little children to the feet of Christ to be taught. No, it shall all be within their own ken. What they cannot comprehend they will not have. So with many it is pride of intellect that is the great source of evil; that is the line in which the devil travels with them. With others it is the laying hold, not of their own intellect, but of blind guides; they take a fancy to this man or to that man, to this book or to that book, and so they will just go as far as this book or that book, this teacher or that teacher goes, without drawing their information from the pure fountain of the Word of God, and such instruction as there is authority for listening to; but they select for themselves; and so they are misled,

rather by the sleight of men and cunning craftiness of those who lie in wait to deceive (Eph. iv. 14), than through the stores of their own mind. Others again do not so much quarrel with the truth as the truth, but they do not like it; they have something else to do, something else that interests them,—and so this is put aside. Others have their thoughts now and then, and these (it may be) tolerably correct, but they do not lead to any firm conclusion, to anything that is influential upon their heart and practice. I just hint at these things, that you may not avoid my assertion by its generality, when I affirm, that by this power of the devil, exerted in some form or other, the twofold evil of the mind and heart of man operates unto the withholding of him from eating of the bread of heaven.

But I have yet one more remark to make; and then, however contrary to my inclination, I shall see it fit to close this discourse, hoping in God that He will give me other and larger opportunities of unfolding what remains of the subject. But the remark I have to make is especially connected with this assertion. I have told you that the evil of man lies not in his natural substance, but in the relation of that substance,—in his relation to the great source of evil, the devil. Now I am but going to revive former recollections, as I trust in the Lord; but those recollections are closely connected with this subject. I affirm then, as I have repeatedly done, that the power of the devil over man, over every individual man, is a power which he has brought into

himself by his own act and deed; for every human being that lives lives as a piece of Adam, his bodily substance having been contained in Adam's at the instant of Adam's transgression, and his soul, though the immediate gift of God, yet a gift communicated or imparted upon creation grounds,—upon the ground of the primeval promise and commandment delivered when God made man,—and given through the act of the sinner Adam; so that, as I have again and again laboriously shown you, there is not a single human being but what is fitly charged with the guilt and with the sin of Adam, because he exists in substance of the substance of Adam in one part of his frame, and in the other part exists by the act, through the instrumental act, of this same accursed one. You will remember how distinctly I have gone into this matter; that it matters not essentially whether I stand in the place of Cain, or whether I stand ages and generations after Cain; through successive steps my body and my soul have come to me, and form me into a distinct Adam, of the substance and by the operation of fallen Adam. And if I exist of the substance and by the operation of fallen Adam, I must receive the relations which he had. I cannot shake off any of his relations, neither can I give myself new ones. I can neither discard the devil, nor fetch into me the Holy Ghost. What Adam had not to give, he could not give. What Adam was in his relations, that his children must be. Then I just drop you the hint which I have so often given you, there is

no other way to account for the death of little children, or for disease in little children. Evil, as it subsists in the creature of God, pain, sufferings, have no parent but sin. And tell me what is the personal sin of a little child which has just breathed, a little child which has just been brought out of the womb. That is a hint by the way; but a hint which compels belief, and compels thought. However, whilst I thus broadly state the truth, and desire in God that you may lay hold of it, that you may see and know the origin of your evil, and in what especially it consists,—that it consists in your subjection as a natural man to the devil, and that this your subjection as a natural man to the devil arises from your involvement with Adam in his sin,—whilst I would make this statement as broad, as distinct, and as intelligible as I can, I would add another to it: and it is to that other which I particularly referred, when I said I would revive former recollections.

I affirm then, that our state does not essentially and substantially differ from that of Adam in the day of his innocency. He, like us, had a soul and a body, and he had no more; he had an intellect capable of taking in the truth, and he had the means of furnishing that intellect with the truth; and so have we: the difference only lies here; that we, having these faculties, have not the same advantage for the use of them which he had; we have not the same advantage for the use of them: ours are corrupted; that is, they are made to bring in false notions and conceptions, before we have the fulness

of their vigour to repel the falsehood; whereas Adam had the falsehood suggested to him in the vigour of his faculties, when now he had the least difficulty in repelling it; but this, you perceive, according to the distinction I have asserted, is not a substantial and an essential difference; it is but a form and mode of the faculty different in the two cases. He had no more of substance, and no other kind of essence, than that we have; only we have to acknowledge the kindness and supreme justice of God in having made the trial of the moral creature, the human nature, when yet it was in its perfectness; that, instead of putting the issue of man's original state upon the trial made at a later period,—you see the importance of what I am stating,—instead of putting him upon his trial at a later period, He tried him early, He tried him in the sunrise of his faculties, and the issue was downfall. But, seeing the substantial and essential nature of man in our day is the same as it was in paradise, we have no right to complain; if we gave the devil his ascendancy, we have no right to complain; if with the faculties we have, and the means of knowledge we have, such as I have just now stated to you, we choose to turn a deaf ear to the voice of God,—to say, I will have the devil and not God for my lord; why, do you not perceive that the devil is as truly a substance extrinsic to, that is, outside of your own, as God is? Now take notice of this; it is a most important consideration; the devil is as much outside of you as God is; he is no more a part of

your substance than God is. And what is the nature of his operations? It is the suggesting of evil. But good is around you. You have faculties capable of discerning good and evil. I ask you if you have not? I put it to your conscience if you have not? I put it to your conscience whether you approve murder? whether you do not approve kindness? Then what is the difference? If it were not that you have the faculty of discerning the different nature of kindness and murder, you would not approve the one and reject the other. The proof is irresistible, that you still have the faculty of discerning good and evil, and you choose the evil. And the devil's power over you, great as it is, is the voluntary concession of your power. True it is—and see here now, is there any injustice in God's trying you? What! He has given you the nature, and the means of intelligence, whereby you ought to hold fast to Him; and especially, mind,—see where your standing is; yours is not like the heathen's, beholding the sun, moon, stars, herbage, cattle,—you have the plan and counsel of God laid before you; you have the last irrefragable testimony of God laid before you, his counsel in Christ: and with this knowledge you reject Him. I cannot state with sufficient energy, and with sufficient fulness, the justice of God in your condemnation, if, with the advantages you have, you still,—possessing faculties which are capable of discerning good and evil, and means of intelligence abundant to inform you what God and what the devil

is,—you still choose the devil, you still hold yourself in departure from God.

Now what is the object of these remarks? The object is, to show you, as I have aimed at doing on former occasions, that, though you are most justly dealt with on the ground of your condemnation in Adam, though you are most justly dealt with as having sinned in Adam, whose substance I have affirmed you are, and through whom you have derived that part of your frame or compound substance which was not contained in Adam,—whilst I most rigidly affirm and maintain the justness with which God deals with you and with me as sinners who sinned in Adam, who made the devil their liege lord in Adam,—whilst I most rigidly maintain this fact, I am desirous now to set before you this distinct consideration, that you, having these faculties and powers and this means of intelligence still left to you, which put your condemnation as a personal thing, a thing severed (if you please) from the condemnation of Adam, which is nevertheless most just——May God give me to drop this hint into your ear with the greatest distinctness and explicitness. I will suppose for a moment,—it is a supposition, but it is an important one,—I will suppose for a moment that you had no connection whatever with Adam, and that therefore you have had nothing to do with that ascendancy, that right to tempt, that right to be a domineering teacher, which the devil has towards you,—I say, I will suppose for an instant that, having no connection

with Adam, you stand out as a distinct and severed being in the creation of God; and here the devil comes with his great influence to draw you from God, or rather let it be said, to keep you at a distance from God, to withhold you from God,—for God is all the while calling you to Him; God has brought you nigh to Him by ordinance; God has given you his lively oracles, has made you the depositaries of his truth;—well then, in this state, having all these advantages for intelligence on the one hand, and having the devil standing over you on the other hand,—I affirm that your own personal actings, as distinct from the actings of Adam, do furnish the just and sufficient ground of your condemnation; for that the devil, being no part of your substance, but only a substance without you, suggesting evil to your mind, whilst you have that in your faculties and in your means of information by which you ought to repel it,—when you choose to hold fast by the devil, instead of breaking off from him and going to God, you make yourself fully responsible for the evil of your practice. And it is a perfectly just and righteous thing in God, without looking at your connection with Adam, to fix and seal his condemnation upon you, because you will not own Him as God; according to the description given in Rom. i. 19—21, which is spoken of the heathens; how much more true is it when said of you! it is said of the heathens, that had not the scriptures, nothing but the light of nature, that "that which may

be known of God is manifest in (or among) them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

Then, my friends, what is my desire for you? Why, that, first, you may consider,—secondly, you may understand,—thirdly, you may lay to heart,—fourthly, you may bring into use, these things so far as they have been stated to you; may not only understand in what the eating of the bread of heaven consists, but also may understand how true it is that you ought evermore to be eating that bread, whilst it is true that you cannot eat that bread; but that "cannot," mind, is of your own making; of your own making in Adam; yet more, of your own making personally; you have those natural powers and that variety of information which ought to lead you into the persuadedness of God and of Christ, and you reject both.

I call upon you in the name of the Lord to remember God's poor, and can have no doubt that you will repose so much of confidence in your lawfully constituted pastor and teacher as to entrust him with such portion of your substance as you would desire that

he may dispense for you in behalf of that portion of God's poor with which you are especially connected. And now unto Him in his Jesus in the Holy Ghost be glory for ever and ever. Amen.

January 13, 1828.

SERMON VI.

JOHN vi. 51.

I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN: IF ANY MAN EAT OF THIS BREAD, HE SHALL LIVE FOR EVER: AND THE BREAD THAT I WILL GIVE IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD.

IN the further prosecution of this subject I have now to remark to you that there are those who do eat the bread which came down from heaven, who do eat the flesh and drink the blood of the Son of man; according to the interpretation which I have given to you of the eating of that bread, the eating of that flesh and the drinking of that blood; which, as I have said and have (I trust in God) shown, stands in the taking of the things of Jesus Christ in the form of risen Godmanhood into our mind,—the contemplating of Jesus Christ as set before us in this form, which presupposes his incarnation and death. I have in the meanwhile shown you that, whereas all *ought* so to eat of that bread

which came down from heaven, none *can* so eat of that bread which came down from heaven except it shall have been given to them of the Father,—except by a special and supernatural gift and act of his they be enabled to do so. Now therefore I come in order to that fourth assertion, that some *do* so eat; and in so eating they show that they are not staggered, or stumbled, or offended,—which mean severally the same thing,—by this saying of His, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you;" they have entered into the spirit of his remonstrance and illustration, "What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing:" that is, looking at Him as one that has risen from the dead, and that has ascended through the air into the heaven of heavens, they have drawn from this fact the conclusion that He must now be dwelling in a spiritual body, and that his spirit was the important part of his compound substance to be engaged in looking at. "It is the spirit that quickeneth." Why, if it is the spirit that quickeneth, then it is the spirit that hath life in it: that cannot quicken, that is, give life, which hath not life in itself. If then it is the spirit that quickeneth, it is the spirit which hath life in it. "The flesh profiteth nothing:" that is, the flesh hath no power of quickening; and if it hath no power of quickening, it is because it hath no life in itself. Now that is his argument. "What and if ye

shall see the Son of man ascend up where he was before?" Why, if He ascends, it must be in a spiritual body, in a body of the same substance with his spirit, as opposed to, contrasted with, contradistinguished from, his flesh; and therefore those persons of whom He speaks, having been led to contemplate the resurrection and subsequent ascension of the Son of man, the ascension as connected with, as the necessary consequence of his resurrection in a spiritual form in a spiritual body,—these persons have been nothing staggered at the demand that they must eat his flesh and drink his blood, because they have understood that it is a spiritual participation of Him in a spiritual form, which is the thing He speaks of. A spiritual participation of Him in a spiritual form. Now I pray God to give you an understanding of this illustration; for it is an illustration,—it is meant as an illustration, when and as the Lord introduces it. "You are staggered by my talking to you about eating my flesh and drinking my blood; will you be in like manner staggered when you shall have witnessed, or had certified to you, my ascension? Will you not then understand that the soul or spirit, as inhabited by the Holy Ghost, is the important part of my compound substance; and that hereby I have become,—even through the operation or energy of this spirit of mine, this soul made a spirit by the Holy Ghost's indwelling in it, or, more correctly, by the Holy Ghost's energizing in it,—I have become a spiritual substance in body also; and that therefore I am calling

upon you to eat spirit and to drink spirit? How can you eat spirit and drink spirit, but in and by your own spirit? It must therefore be a spiritual act of which I speak; an act in which your bodily organs have no operation, save in the exhibiting of the sign." May God give you to understand this. Your bodily organs have nothing to do in that most intense eating and drinking of the flesh and blood of the Son of man which we have and perform in the sacrament of the Lord's Supper, save in the exhibiting of the sign. Your bodily organs exhibit the sign of that which you are transacting in your spirit.

Then I observe, there are those who *do* thus eat the bread which came down from heaven; which is explained afterwards to mean the same thing with "eating the flesh and drinking the blood of the Son of man." And now I proceed to consider how these persons, the same that do thus eat the bread of heaven, are characterized, or how they have in fact been brought to this operation, this eating and drinking. It is by an act of God, a supernatural or supercreation act of God. He has come into the inwards of their soul. He has so come in the substance of the person of the Holy Ghost as sent by Christ, but sent by Christ not in his own name but in the name of the Father, who by this act has given these persons to the Lord Jesus Christ; according to that which is said in verses 37 to 40 of this chapter; "That of all that thing," (you will remember some of you that I particularly explained the

form in which this is stated; it is spoken of the whole community of the church as an unit; many individuals are spoken of as so combined that they form an unit,) "that of all that thing which He hath given me I should lose nothing,"—not a single particle,—"but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." This, as I have stated to you, agrees with what is said in the first verse of St. Jude's epistle; "the called ones that have been sanctified in God the Father and preserved in Jesus Christ." But "that have been sanctified in God the Father." In opening these words to you, I gave you a very particular account of this act. And I have been led to see that scarcely anything is more important than being favoured with a distinct apprehension of the work or act of the Father in this matter: that this seizing, if I may so describe it, of the person, so as to bring him to Christ, is the act of the Father; performed, it is true, immediately in the substance of the person of the Holy Ghost, in and by which Person He does all his acts,—in that Person, sent immediately by the Lord Jesus Christ, unto whom He has given this Person to be his agent or minister; but though this Person has this relation, yet it is distinctly said to be the Father's act as contrasted with the Lord Jesus Christ's act,—He doing this act, not in his own name, but the Father's,—and hereby receiving

that person into his substance, whom having received He keeps or preserves, but whom He has not until He has so received him; the Father, as I believe I did exactly describe it to you, saying to Him in effect, "Here is a man whom I charge thee to keep or preserve for me unto that day," as it is called; that is, the great day; unto eternity; and that "unto" not meaning "with the exception of eternity," as though it had nothing to do with eternity,—but marking the boundary, that the commencement of eternity forms an epocha from which a new era flows. And those persons whom I mention, in contradistinction to others, as eating the flesh and drinking the blood of the Son of man, have this origin of their distinction from others, that Christ in the name of the Father has sent the person of the Holy Ghost to be present in the inwards of their soul or spirit, and, causing them to hear or read the truth as it is in Jesus, hath caused them to come to Jesus (in the language of this chapter); to come to Jesus; and so coming they have not been rejected of Jesus; but Jesus has received them, has taken them, as it were, into his substance, that He may keep them, according to the will and commandment of the Father. And this is described in the latter of these two representations which are made of the will of Him that sent Christ. "This is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life." This person, having the Holy Ghost, as I have described it, in him,—that is, having God in

the substance of the person of the Holy Ghost present in the inwards of his spirit, and acting in the inwards of his spirit,—and the Word,—for nothing is done of God without the Word,—we may say "nothing," because, if anything is done without the Word, it is an exception, it is a peculiar and splendid exception,—the common process of God is to make use of the Word together with the agency or ministeriality of the Spirit, the Holy Ghost,—well then, he, thus instructed through the presence and energizing of the Holy Ghost within his soul or spirit, has seen the Son.

Now I must dwell upon that expression, "has seen the Son." How can we see that which is invisible? It can only be a faith sight. Then it is a spiritual sight which is here spoken of. But it is something correspondent to sight; it is something which has the peculiarity of sight; else it would not by the God of truth in his Word of truth, be described, be expressed as sight. "Seeth the Son." Some of you will remember that in my sermon of the festival of the incarnation, I did especially mark the peculiarity of sight, applying it to that discovery which Christ has of the Father, as distinct from that which we and other human substances have of the Father; that the peculiarity of sight is, there is nothing interposed between the organ and the object. Thus Christ seeth the Father. And in like manner the persons I am describing see Christ; there is no intermediate substance, nothing interposed between them and Christ. The

Holy Ghost doth set Christ immediately before them. And they are thus,—I am speaking with the greatest exactness and with the greatest minuteness,—they are thus brought into spiritual contact with Christ. Now that is the peculiarity of their condition; they have been brought into spiritual contact with Christ by the within energizing of the Holy Ghost. And thus they have seen Him. And this is the thing which is necessary unto the real partaking of Christ, and unto the real apprehension of God, which is only to be had by this contact with Christ, through whom we come to the Father, even as He comes to the Father immediately, without any interposed substance. And the result of this spiritual contact is faith, a real persuadedness of his being. We *ought* to have this; we *ought* to be as much persuaded of his being as if we saw Him, though we have not this spiritual contact vouchsafed to us. But what *ought* to be *is* not therefore necessarily; there may be an "ought," there is in numberless instances an "ought," an "ought to be," where there is not the reality of being. And that is precisely the difference between the natural man and the spiritual man, as put in contrast with each other in 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." The essential and substantial difference standeth here,—that by the agency

of the Holy Ghost one has been brought into spiritual contact with the Lord Jesus Christ, the other has not; but the other has received that sort of evidence or testimony concerning the Lord Jesus Christ, by which he *ought* to have that persuadedness of the reality and peculiarity of his being, which the others have. The whole mystery of this which I have opened to you lies here. And O may God teach it to my soul, and teach it to the souls of this people, that they may indeed see these two things,—they are two distinct things,—that they may indeed see that the difference between the natural and the spiritual man is spiritual contact with thy dear Son and absence of such spiritual contact: and that they may also perceive that they are not hereby absolved from their offence of unbelief, for that they have that evidence concerning thy dear Son vouchsafed to them, which ought to bring them unto the persuadedness of his being, with all the circumstances of its peculiarity.

Then these persons are led to this eating of the bread of heaven, which I have described, by means of this spiritual contact which produces reality of faith. Now have you any difficulty in understanding what I mean by spiritual contact? Christ is a spirit; they have a spirit; their spirit hits, as it were, against his spirit; that is the contact I am alluding to. You know I speak in a figure. You know I do not talk of spirit really hitting as matter hits matter; but I speak by a form of words which most aptly conveys my meaning.

It is such closeness of access as is fitly compared to one particle of matter hitting another particle of matter. And this is that "seeing the Son" which constrains believing on the Son, and in which stands the reality of everlasting life as a state. The seeing of the Son, the beholding in consequence of that sight the glory of God, ("to give the light of the knowledge of the glory of God in the face of Jesus Christ,") the seeing of the Son then, I say, and the seeing of the Father in his face, is the essence of the gift of everlasting life as a state; for the substance of the enjoyment, the power of that state, stands in the presence of Christ in the substance of the person of the Holy Ghost in the soul, to be as a soul to the man's soul,—what may be called, but I do not like the expression, what may be called a third principle; but it is a third substance; it is the substance of the person of the Holy Ghost, distinct from the substance of the man's soul, which substance of the man's soul again is distinct from the substance of his body.

Why then, these persons are thus characterized: they are those,—I will give it you now in as few words as I can,—they are thus characterized; as those who, by a peculiar and special gift and act of God in the substance of the person of the Holy Ghost, sent to them by Christ in the name of the Father, have seen Christ and believed on Him.

My next consideration is as to the ways, the various modes, in which they eat this bread of heaven. The

modes in which. And I distinguish two different modes in which they eat this flesh and drink this blood, the one a more ordinary, the other an extraordinary mode. I will explain what I mean by these terms, because they may possibly be the means of misleading you, if they are not correctly taken into your mind. I do not account the habitual faith we have in the Lord Jesus Christ,—I mean, as many as are spiritual, we as many as are spiritual, have in the Lord Jesus Christ,—I do not account *that* the eating the bread of heaven, eating the flesh and drinking the blood of the Son of man; because I am very choice of my figure, and am sure that there is an aptness in my figures when they are the figures of God. Eating therefore must express an act whereby something correspondent to the taking in of food, of solid and liquid, (if it is flesh and blood,) is effected. And habitual faith,—by which I mean, that constant form of spirit in which those who have seen Christ, according to the description I have just given, live,—that constant form of spirit does not convey to my mind the figure of an act, a positive absolute immediate act. And I must look for a positive immediate absolute act. Why then, by my ordinary mode of eating the bread of heaven I express meditation upon Christ,—that contemplation of Him, (which is of course a spiritual act,) which we have without the intervention of any outward sign. Is not this intelligible? As many as are spiritual, do not ye continually from time to time enter into close contem-

plation, (which is a spiritual act,) of the Lord Jesus Christ? Why then, when you so enter into close contemplation of Him, do not you take notions, or conceptions, or ideas into your mind, of and concerning the Lord Jesus Christ? In so doing then, you eat Him, you eat his flesh and drink his blood. For notice here,—as I have precisely laid down the form in which we are looking at Him,—what is the form? Risen Godmanhood; in the form of risen Godmanhood,—of one that has passed through death into the resurrection form, into the spiritual body in which He is sitting at the right hand of the Father,—in that form you look at Him, in that form you take in your notions, or conceptions, or ideas of Him. This is what I distinguish as the ordinary mode of eating the bread of heaven, of eating the flesh and drinking the blood of the Son of man. And God multiply these acts to you and to me.

But this does not hinder that there shall be a higher and more glorious and more palpable mode of eating the bread of heaven, of eating the flesh and drinking the blood of the Son of man. And He has given us that higher mode. And that higher mode is the sacrament; that higher mode is the Communion of the body and blood of the Lord Jesus Christ. The participation, mark, is of the same kind; it is still a spiritual participation; the outward elements are but the exhibition, the outward testimony, if I may so speak, of the inward act and communication. But as often as we do eat of that bread and drink of that cup,

we have the form of this peculiar act of participation; and as often as we eat of that bread and drink of that cup in a right frame of mind, which is described by faith,—that is, a realizing persuadedness and apprehension of the thing as it is, of the thing represented by the sign,—as often as we do really eat,—by which I mean, not only (as the Article beautifully expresses it) "press with our teeth the bread which is presented to us," but do really in heart apprehend that substance of which the sign is in our hand and in our mouth,—so often we have the most intimate participation which it is possible for us to have in this world of the bread of heaven, the flesh and blood of the Son of man. And He has given this ordinance to us that we may have it.

And now tell me, is not this a sacrament? Is there not an outward and visible sign, and an inward and spiritual grace? And are not these two things necessary to constitute a sacrament? You shall have an outward sign, and no promise of an inward and spiritual grace; then that is not a sacrament. Or you shall have an inward and spiritual grace, but no outward sign; then that is not a sacrament. These two things are the essentials of a sacrament; the outward and visible sign, and the inward and spiritual grace. I appeal to your own conscience whether I have not spoken the truth. I know I have a record in your conscience that I am now testifying the very inwards of the very truth of God. And how comes it then that there is such a

neglect of this ordinance? Are you not struck with horror at your neglect? Let me look around; I see those who ought to be horror-struck at the sense of their neglect. And do I see none who ought to be horror-struck at the profanation made of this ordinance in partaking of it? But it is not for me to estimate the comparative villany of the profanation and the neglect. It is enough for me that both are villanous. And it is enough for me that I have testified to you the villany of both.

My next consideration is, What doth the sacrament of the Lord's Supper properly mean? Because I perceive that it is by many confounded with the sacrament of Baptism. Now I cannot suppose that the Lord gave us two signs and seals and pledges exactly meaning the same thing. The meaning of the sacrament of Baptism is a solemn sign, seal, and pledge of our entrance into the substance of the risen Jesus. God does hereby, on the supposition of faith in Him, assure us that from henceforth He regards us as one with the Lord Jesus Christ, and testifies to us that He would have us so to regard ourselves, and gives us a pledge that He will in his own time turn this sacrament into a reality, by raising us from the dead in the self-same form in which He has already raised his Jesus. Now that is the testimony of Baptism. It is the sacrament of the resurrection. Then what is the sacrament of the Supper? It is the sacrament of the life. "I am the resurrection and the life." It is the

sacrament of the life. It is the solemn pledge that the life which was given to us in Baptism shall be continued to us for ever. It is the means of communicating further knowledge, more notions, more conceptions, more ideas of Christ and of God, in the instant of participation, and of assuring us that what has been given shall be sustained even to eternity and through eternity.

And do not you perceive herein the preciseness of the figure? What is bread? Will bread give life to a person? Put your bread to a dead body; will it revive it? Bread does not give life. It sustains life. But the life requires to be sustained. Be you never so vigorous at this moment, can you continue to live without food? Why then, in this second sacrament we have the communication of the immediate means of vigour, and the sealing pledge that this means of vigour shall be continued to us for ever; that the life which we have in Christ shall be continued to us in feeding upon Christ, not whilst we are here on the earth only, but when we shall have departed hence,—aye, and when we shall have been fetched out of our graves, and have entered into the reality of the very state in which Jesus himself is.

In few words then, Baptism is the sacrament of entrance into life; the Lord's Supper is the sacrament of the continuance of that life. And therefore Baptism is administered only once, but the Lord's Supper continually. We are sure that in the primitive times it

was administered every Lord's day; I believe in the earliest times every day. The breaking of bread mentioned in the 2nd chapter of the Acts, I cannot doubt, is this very communion.

Then I have not carried you through the particulars which I had intended. And I shall content myself with just mentioning the particulars which I had intended to have insisted upon, and shall reserve the more particular opening of those particulars to a future opportunity, which I trust in God that He will give me shortly. On the Lord's day after next we shall have, according to our usual course, another administration of that ordinance; and I hope in God that He will enable me on that occasion to add what remains upon this subject. But the points I had intended to insist upon are these, after those we have already gone through. Some do thus eat the bread. How these are characterized. How these eat. What the sacrament of the Lord's Supper means. These four considerations I have now entertained. I should have proceeded into these which follow. First, that the sacrament of the Lord's Supper ought to be received by every baptized person enjoying the ordinance of God; that is, every baptized person of mature age enjoying the ordinance of God. Secondly, that the Lord's Supper cannot be so received by all, for the reasons assigned in a former statement,—that is, in a former statement concerning the eating of the flesh and the drinking of the blood of the Son of man; yet

are not these hereby justified, because they ought, there is a moral obligation lying upon them, so to eat and to drink. Next I should have proceeded to consider how the Lord's Supper is actually dealt with in these times in which we live. And I will give you an illustration. You have several times of late heard that canon of the Church which directs that no person shall be admitted to appear as a sponsor in Baptism or Confirmation, except they be communicants. Why, I have found that, if I were rigidly to enforce that canon, I should have no sponsors. I am hoping in God therefore that the time will come when I shall be able to stand upon that canon; but I much fear whether I shall be able to stand upon it at present. And why? Because this ordinance has been brought into such disuse, that sponsors to answer the demands of the Church cannot be found; and that therefore either Baptism must be unadministered, or we must for the present,—at least so it seems to me,—that we must, for the present at least, dispense with that injunction. I give you this as an instance to show into what neglect this desolated ordinance of God has fallen. And lastly, I was proceeding to consider what ought to be done by the ministers of God's Church, and by the people, at this crisis, and under such circumstances. And I was proceeding further to set before you the substance of the six articles of our Church referring to this subject, and the substance also of the homilies of the Church upon this subject. And when I shall have done this, I

consider that I shall have borne my testimony to you on the beauty, the glory, the necessity of this ordinance. Unless it pleases God to show me something different, and to lead me by a different course, I shall pursue the method which I have thus announced to you, on a future occasion, or on future occasions, as it may seem most advisable.

But I cannot take my leave of you on the present occasion without suggesting this observation to you, to which this annunciation must assuredly have led your minds. What an awful state are we in! I say, "we," because those who have been delivered by the grace and power of Almighty God out of this horrible gulf of unbelief and neglect must sympathize, they are commanded to sympathize, and such an one will sympathize, with those that are in the misery of Satan's bondage, which this neglect implies. I do not recede from that word, "which this neglect implies." And what am I to suggest then, in the compass of a few words, as the improvement and beneficial use of these observations? Why, the great lesson is, your own impotency; the great lesson is, the inability of the natural man. And I stand up as God's witness for that portion of his truth in these days of blasphemy and flattery, when people are flattering each other with their great light, and with the lightsomeness of the age; I testify it is an age of darkness and not of light. I testify that there is a spurious philanthropy, and there is a spurious knowledge afloat; but as for the

philanthropy of God's children, and the knowledge of those taught of God, I see but small traces of it. I had to testify but the day before yesterday, that, upon the narrow search which I was led to make within these few weeks in this parish of which I am the appointed minister, I could not go into a house and say, There is a saved soul. I went into many houses from which I came out with grief, when the testimony forced upon me was that, in the midst of and with the means of light, here is darkness which may be felt. *That* the state of God's saved one! Why then, the improvement is, Know your own impotency. And God give me a voice which shall cause that word to be sounded from one extremity of this parish to the other, from one extremity of this town to the other, aye, and from one extremity of this island to the other,—that man, without that presence of God in his soul which I have been led to describe to you this morning,—man, without the contact of the Son of God, who is as spirit to his spirit, is a lost thing, a lost thing, a lost thing.

Well then, are you ready to say, Where is the comfort of this doctrine? Is it not despair? It is self-despair. I mean that it should be self-despair. I mean that it should bring you to prostration upon the ground. I mean that it should bring you to your "peradventure" which belongs to every man,—Peradventure there may be the distinguishing grace of God for me.

January 20, 1828.

SERMON VII.

JOHN vi. 51.

I AM THE LIVING BREAD WHICH CAME DOWN FROM HEAVEN: IF ANY MAN EAT OF THIS BREAD, HE SHALL LIVE FOR EVER: AND THE BREAD THAT I WILL GIVE IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD.

I NEED scarcely remind you of the connection and of the meaning of these words which have been brought before you several times. But I desire just simply and distinctly to state their meaning, that we may have a foundation on which to build our remarks. The words then, strictly and literally rendered, are, "I am the bread, the living bread, the bread which came down from heaven. If any one shall eat of this which is the bread, he shall live unto eternity; and moreover the bread which I shall give is that flesh of mine, which I shall give in behalf of the life of the world." I have now proceeded in this subject to that appropriation of it which belongs to the sacrament of the Supper. I

have distinctly said that this is not the only appropriation of it, but it is the preeminent appropriation of it. The eating of the bread which came down from heaven, the eating of the flesh and drinking of the blood of the Son of man, is the taking into our mind the things of Christ, and digesting them, as we do our natural food by the bodily stomach. And this, I have observed, we do, as often as we set the Lord Jesus Christ in his risen form before our mind, and stedfastly contemplate Him, and so take in ideas or notions concerning Him as that which He is, the Second Person of the Godhead, who has not only made himself flesh by taking a perfect human substance into union with his eternal divine substance, but has turned that perfect human substance (as it respects the bodily or fleshly part of it) into a spiritual substance by, through, and after death, having risen again therefrom. But whilst, in whatsoever particular mode or exercise of the mind we may thus contemplate the risen God-man, we do really eat the bread which came down from heaven, eat the flesh and drink the blood of the Son of man,—this hinders not that the Lord should have had especially in his mind's eye the particular ordinance of his Supper, and that we accordingly should especially in our observance of this rite, which He, having it in his mind's eye at the moment when He uttered these words, did afterwards institute,—this hinders not, I say, that in partaking of that ordinance especially we do thus eat the bread which came down from heaven, we

do thus eat the flesh and drink the blood of the Son of man.

I am brought therefore to that part of my subject in which I consider this particular mode of eating the bread which came down from heaven. And I have already noticed to you what the sacrament of the Supper is; what a sacrament universally is; what this sacrament in particular is: that a sacrament is most fitly defined in our Church Catechism, "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." Several things therefore are necessary to constitute a sacrament. There must be an outward and visible sign, as well as an inward and spiritual grace. And it must have been ordained by Christ himself unto this end. The sacrament of the Lord's Supper, I have expressly declared, is a seal, a sign and a pledge. It is a seal to us of that acceptance in the Beloved which we obtain in our Baptism,—that it is continued to us; a seal to us that we are continued in the favour of God. It is also a sign to us of that mystical life—we live in times when mystery is despised—but it is a sign of that mystical life which was commenced to us in our Baptism. I do not stop to explain that particular now; it has often been brought before you. A sign, I repeat, of that mystical life which was commenced to us in our Baptism. And a pledge of the eternal continuance of that life. This it is, even

as on our part it is an opportunity or occasion of declaring before witnesses that we stand in the faith of Christ. And this verifies what I have more than once remarked, that the Church, whilst it is gathered by the Word, is constituted by the sacraments. Those only do form a part of the holy visible catholic Church, who have been introduced into it by Baptism. And those only do give and receive an assurance of their continuance in the same, who are habitually receivers of the Lord's Supper.

Now I would open a little more distinctly those few terms which I have used, beginning with the last first. What it is on our part. Have you any difficulty in apprehending, that, when you come to the Lord's table, and, after a solemn testimony from the Word of God, and many prayers offered, do make a confession of your sin, and implore forgiveness, and testify your desire of the grace of God in Christ Jesus,—have you any doubt, I say, that in doing this you do renew the public confession of your faith? What does it mean? Look at the confession. What does that confession mean, which forms a part of the service, and which precedes the absolution? It is a most distinct utterance of the Christian mind, the mind of one who knows and owns his sin; who implores the continuance or the restoration of God's favour in Christ. And what do you receive in return? You receive in the first place a precatory absolution. God's representative in Christ implores for you that you may have his blessing, that all your sins

may be forgiven you, and all you have asked for, concerning the favour of God in Christ, may be poured out upon you. And then, after that mode of consecration which the Lord has taught us, this same authorized representative of the Lord Jesus Christ ("we pray you in Christ's stead;" "we are ambassadors for, in the place of, Christ;" you remember I have distinctly disclaimed the co-equality of the priest's office with that of the Apostles; I disclaim that, though there are parts of the apostolic office into which they also have entered and which they also discharge;)—I say then, Christ's authorized representative, having, according to the form which He has himself given us, consecrated the outward and visible signs to us of his body and blood, puts them into your hand that you may partake of them, and thereby does give you a seal of your continued acceptance in the Beloved. You had the seal of entrance into the Beloved, in your Baptism; you do not want a renewed entrance; the assumption is, that, having entered into, you have not departed out of the body of Christ: but you want an assurance that after your manifold sins and provocations God doth still regard you with his eye and heart of favour. And the consecrated elements which you receive are the seals of the assurance of it,—that He does so continue to regard you. He would not feed you at his table, if He did not so regard you. That is the testimony therefore: He feeds you at his table, and therefore He so continues to regard you. It is moreover a sign. What is the

bread and wine, but a sign of the flesh and blood of the Lord Jesus Christ,—and that in a state of severment, as I have so repeatedly expressed it? a state of severment, which implies that it has passed into the state of death; because, when in a state of severment, death must have taken place; and therefore, as I have again and again argued, seeing it never can be the design of God to feed us upon a dead substance, the receiving of these signs of the body and blood of the Lord Jesus Christ in a state of severment is a clear and distinct testimony that we eat Him and drink Him in the resurrection state, in the form of risen manhood. Then, as the eating and drinking of appropriate food is the means of supporting natural life, so the spiritual eating of spiritual food is the means of supporting the spiritual life. Here therefore is a sign given to you of that sustainment of your spiritual life which you receive by meditating upon the risen Godman. And there is by the same act a pledge afforded to you that this your life shall be continued for ever; because, as it is an immortal substance of which you so partake, that substance communicates of its immortality to the partaker, and therefore is a pledge of the never-ceasing continuance of that life into which you entered by Baptism, and of which you have received this special assurance in repetition as often as you have appeared at the Lord's table.

Now I shall shortly adduce some testimony; but, before I proceed to the adduction of testimony, I choose

rather to lay what I account the chief subject before you; and therefore, though my testimonies may more especially respect those things of which I have now spoken, I shall state other things before I bring them to your notice. I state then that, if this be the true account of the nature of a sacrament, and of the nature of the sacrament of the Supper, it is manifest that those are fit persons to receive this sacrament who have realized their Baptism: and forasmuch as all who are continued in the unity of the Church are considered as persons who have realized their Baptism, so it is plainly the duty of all who continue in the unity of the Church to present themselves at the Lord's table as often as that rite is administered. We are instructed that in the first times this communion was received every day; afterwards it was confined to the Lord's day. And the presumption now is that it is administered every Lord's day. And when the canons of the Church insist upon the reception of the ordinance at least three times in every year, they do not mean thereby to leave the inference that it is not material, that it is not fit and proper, that they should receive it oftener, that they should receive it as often as they may have the opportunity; but they leave this inference, that he who does not receive the sacrament of the Lord's Supper at least three times in every year, brings himself under ecclesiastical censure and penalties; that is what they mean. I ask then, in illustration and confirmation of this remark, can there

be a question that, if I be correct in my statement of the nature of this sacrament, it is no less a thing than by act proclaiming your unbelief? What! you cannot see your indifference! Whence your indifference? Your indifference is unbelief; it is the acting of unbelief. You proclaim your unbelief then as often as you turn your back upon that table. And I charge you solemnly to remember that that has been put into your ear,—I would to God that it may also have been put into your heart,—at this time. I am sure I speak according to right reason when I say that, if the professed worshippers of God in Christ Jesus were brought by some means into a stedfast and regular observance of this ordinance, their own state would be very different from what it is, and the state of our population at large would be singularly different from what it is. We have a nominally Christian population, and a really infidel one. That is the truth. And if I were called to bear this witness before the princes of the world at the hazard of my life, God would give me firmness to testify that we do live in the midst of a nominally Christian population, which is really an infidel one.

What is to be said in the way of explanation or extenuation of the neglect with which this ordinance is treated? It is notorious surely that our population does neglect it. Is it not notorious that the bulk of those whom I now address are in the habit of neglecting it? What is to be said, I ask, in the way of

apology or explanation? Shall it be said we are not worthy,—consciously we are not worthy? Now I will tell you just how I would admit that excuse. If persons brought suddenly to the knowledge and conviction of these things, that they are true, should urge this plea, I would say, Then go, and without delay think of it; think it deeply over; bring it before God in secret addresses to Him; seek to be correctly informed. Seek to be in that habitual state of mind which I distinguish as realized Baptism. And what is that? The persuadedness that you did in your Baptism receive a stamp from God, by the authorized representative of his Christ, uniting you to himself in Christ, upon the assumption, under the supposition, that you did believe in the Lord Jesus Christ, and through Him in the God and Father, even through that Jesus Christ in whom the Holy Ghost by the gift of God abides. Realized Baptism, I say, is the state, the habitual state of man, such a being as man is, wherein he takes hold of the assurance authoritatively given to him in Baptism on the assumption of faith in Christ. If a person therefore has been brought,—I do not here ask how; I do not ask the secret process or the secret power; but if a person hath been brought to realize that assumption of his having faith in Christ, hath been brought to the reality of faith in Christ, which was supposed on his behalf in Baptism, and hath then been brought further to understand that he now verifies the condition upon

which the solemn seal, sign, and pledge of his union with, and unity in Christ was given to him; the man, I say, who, having the thing assumed on the one hand, and being brought to an apprehension of the things given on the other hand, in his Baptism, doth live his life habitually in the consciousness of this twofold possession,—the possession of the thing assumed for him in Baptism on the one hand, and the possession of the thing done for him in his Baptism on the other hand,—the man who is brought into this state of mind I call a person realizing his Baptism. And in the case before us, what I argue is that a person, being brought to the conviction that he ought to receive the sacrament of the Lord's Supper, but being consciously unworthy to partake of it,—that person should go and aim, after having learned more distinctly for himself the nature of the sacrament, to seek that fit state of mind which stands, I insist, in the realization of his Baptism. And how long will I admit that excuse? Certainly only till another opportunity of receiving the ordinance. It shall not be trifled with from month to month. The man who in the state of mind I have described excuses himself on the ground of conscious instant unworthiness, shall have his excuse admitted until an interval has been afforded, in which he has come to the state of mind adapted to the reception of the ordinance.

Then I suppose the objection will be insinuated,—But he cannot realize his Baptism for himself. I will admit that objection. The secret of man is that he

cannot; but the condition of man is, and the relation of man is, that he ought; he stands before God as one who ought. And I thank God that He has brought me at this moment to the opportunity afforded to insist upon the distinction between natural and moral inability. A natural inability is an excuse; a moral inability is none. Do not let me confound you by terms. By a moral inability I mean that a moral being has faculties fitted to the performance of a certain work or duty, but he declines that work or duty because he does not choose to perform it. Now if that person was an idiot, or a madman, I would, so far as the particular act is considered, justify him in the neglect. But inasmuch as the great mass of mankind in a professedly Christian population is in a state of natural perfectness, —by which I mean that there is no deficiency of natural faculty,—there is an understanding and a will in the person,—the inability is purely of a moral kind, and instead of excusing does but manifest the turpitude of the rebel. A rebel he is; for God in his Jesus has said, "This do in remembrance of me;" and if I plead that I cannot do it, I in reality mean that I choose not to do it,—my will determines against the ordinance of God.

Now I perceive the vast importance of distinguishing between the secret of man and of God, and the condition and relation in which man stands to God under the dispensation which God has given to him. I perceive that much mischief has been done, and I

myself may have had my full share in that mischief, in confounding the secret plan,—aye, and the published counsel, of God, with his address and demands. God addresses you, brother,—I will fix upon any brother in the congregation,—God addresses you, brother, and says, "I set before you evidence that Jesus of Nazareth is my Christ; I call you to believe in Him as my Christ; I call you in profession of faith in his name to receive the ordinance of Baptism; I call you, having made that profession of faith in his name, to come to the ordinance of the Supper. What hindereth thee? Thy plea is resolvable into not natural but moral inability. And therefore thou art not excused." And this is all which I should feel myself bound to say to any man upon this subject; but I am not backward to give him even further instruction. I am not backward to open to him the secret of God in this matter; to show him what the bearing of that secret is upon his own case; to thee, thou brother, whosoever thou art, that thus excusest thyself from the sacrament of the Lord's Supper. I argue that thou shalt indeed find, when thou comest to serious consideration of this subject, and to endeavour to apply it to thyself, that thou hast that moral inability which I have asserted,—thou hast that unwillingness,—which, mind, is not a natural incapacity, but a moral one,—thou hast that unwillingness, and thou canst not get the better of that unwillingness.

Now see, the case here distinguishes itself. What

is to be said to the man that does not go to think at all about it? Is that man to be excused? the man who, when the matter has been laid thus plainly before him, when it has been distinctly shown to him that he ought to receive this ordinance as often as it is administered, when it has thus plainly been shown to him, and he has yielded his conviction to the statement, yet goes his way and thinks no more about it; and month after month, and ordinance after ordinance, he is not to be found at the Lord's table; is that man excused? It is a downright absurdity to urge the plea of incapacity with respect to that man. But take here, as I have said, the case of the man who does, in consequence of what he has heard, go deeply into the consideration of the subject, and comes out with the persuadedness of his moral inability: give me that man to reason with, and how shall I reason with that man? Why thus; It is most true, brother, thou hast this moral incapacity; and I counsel thee to bless God that He has shown it thee. I counsel thee to go into thy secret place, and declare before God that He has in kindness and mercy given thee to see what thou art, and given thee to see that there is but one remedy for thy disease, which is God's coming into thee; (He comes in in the substance of the person of the Holy Ghost, whom He has given to the Lord Jesus Christ that He may go into whom He will,—which is, whom the Father willeth;) I counsel thee then, I say, to go and thank God that thou art brought to this conviction, and to implore of

Him that He will perfect that which He has begun. Here is the beginning of grace; here is the beginning of distinguishing favour; here is the Spirit at the door; here is the Spirit teaching the man, though He has not yet taken possession of the man. You know the distinction I have often been led to make of late upon this subject. I say then, God be thanked for every one that is brought into this state of mind. O let him in this state of mind go and pray to God to perfect that which He has graciously begun in him, and ask Him to give him that light and strength and peace of his Spirit which shall enable him to realize his Baptism, and which shall bring him as one who has realized his Baptism, and as one who does in sincerity and in truth desire to renounce the world, the flesh and the devil, to believe all the articles of the Christian faith, and to walk in God's holy will and commandments,—let him come in this mind to the Lord's table, and blessed be his deed. O, God shall bless that man, and shall show him, not his salvation only, but the magnitude of the marvel of that grace which has led Him to come and dwell in a sinful world, in a piece of matter that hath corrupted itself.

O beloved, I do most cordially hope as well as desire that this word shall be a word of life to many of you; that you shall be delivered from your confusion; you shall no longer urge a moral inability as an excuse for transgressing the commandment of God. And if He has been pleased to begin his work of grace in you,

by leading you to the conviction I have described, you will find that sweet remedy which He has provided; you will go and implore of Him, as one who has no right to ask any thing, as one who ought, as to your own sake, and as far as yourself is concerned, to lie down in hell,—you will go and ask as such an one: did you not hear it in that hymn this morning, "O ye holy and humble men of heart, bless ye the Lord; praise Him, and magnify Him for ever?" This is that "holy and humble man of heart." And what has God said? "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Why, this is the "trembling at God's word." This is the very characteristic of God: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

I shall at present content myself with just giving you a few words of Scripture. I had, as I hinted on a former occasion, designed to give you some words from our Church formularies; but the time, you perceive, will not allow me to do this. I shall therefore just drop a few words of Scripture confirmatory of some of the things which I have said.

Now first of all, with respect to the nature of this participation,—that it is the kind of seal, sign and pledge which I have described. You shall have that first from this chapter. "This is that bread which came down from heaven: not as your fathers did eat

manna, and are dead: he that eateth of this bread shall live for ever." I have stated this argument before; but perhaps some of you might not perfectly understand it, and it can do no harm to hear it again if you have entered into it. The Lord contrasts the efficacy of the bread he is speaking of, with the efficacy of the manna. Now, as I did observe on a former occasion, is it true that a person who eats the bread which came down from heaven, who eats the flesh and drinks the blood of the Son of man,—putting aside, if you please, for a moment, the application of this to the sacrament of the Supper,—(there must be *some* mode,—there must be such a thing as eating the bread which came down from heaven; else it would be nonsense; it would be talking to the winds: there must be *some* mode of eating this bread, eating this flesh and drinking this blood;) then I ask if there be any mode of fulfilling this word, which preserves man's natural life to him; whether the man does not as well die, after he has eaten the bread which came down from heaven, eaten the flesh and drunken the blood of the Son of man,—whether he does not die, as well as the Israelite after eating the manna in the wilderness? I affirm therefore, as a just and necessary inference, that, in order to his own veracity, in order to the veracity of "the Amen," it is necessary that we understand that the life of which He speaks is another kind of life,—that the life of which He speaks is spiritual life. And therefore, what He means is that

he who has received this life in his Baptism, and does go on to sustain it by the means which He has appointed for its sustenance,—especially by the other sacrament,—that he who does this shall live for ever. That is the resurrection life which he *signally* did receive,—for he *signally* did receive a spiritual body in his baptism,—and which he is assumed to have received as to its *power*, and received the power of it. which is the Holy Ghost: ("Repent, and be baptized in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost." Can any man make that text to mean less than that the gift of the Holy Ghost is connected with Baptism, so that that man who shall receive the realizing of his Baptism fifty or a hundred years after, is taught to refer the gift of the Holy Ghost to his Baptism?) Then I say, in his Baptism he *signally* received the spiritual body with its spiritual life. And he did also receive, was assumed to receive, the gift of the Holy Ghost, which is the power,—which may be called, as I have often called it in this connection, the vital principle,—and that which sustains the life of the body thus given. And therefore the promise here is, that the man who is brought to a real eating of the bread which came down from heaven, as expressed in this verse,—that is the form which the doctrine takes in this verse,—he that doth this hath life which shall never cease; that is his testimony; that life which shall never cease. What is that? He hath *signally* received, I say, resur-

rection life, and he hath received also the power which sustains it, which is the life of that state,—namely, the Holy Ghost. Well then, I ask, if this be true, and if there be the connection which I have ascribed to this discourse with the ordinance of the Supper, can any one doubt that in saying what I have done concerning the sacrament of the Supper,—that it is a seal, a sign and a pledge of eternal life,—I am confirmed by this text? I select this text, because I consider it the most explicit; but the whole discourse will admit only of this principle of interpretation. I wish to be very distinct here. I have expressly marked that the sacrament is not the only mean of eating the flesh and drinking the blood of the Son of man; but I have asserted that it is the principal mean; that it is the most manifest mean; that is what I have asserted. And if you wish just to hear a hint upon what ground I assert it, I say it is utterly impossible to conceive that the Lord Jesus Christ should have used this discourse without having the sacrament of the Supper in his mind, when He doubtless did intend to institute that sacrament in its season, and when it was impossible but that all should have understood Him to have had reference to that ordinance in this discourse, when that ordinance should have been instituted. I do not hesitate to say that we impute either a disposition to deceive, or an infirmity which led Him into deception, if we suppose the Lord Jesus Christ to have used this discourse, (having the ordinance of the Lord's Supper

in his intention,) without intentionally referring to that ordinance: just as I argue with respect to the third chapter of this gospel in the ordinance of Baptism; it is utterly inconceivable, upon the same principle, that the Lord Jesus Christ should have used those words which He did to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,"—it is utterly inconceivable that He should have used those words, (having the ordinance of Baptism in his intention,) without meaning to refer to that ordinance; knowing, as He must have done, that, when He should have instituted the ordinance, reference would most assuredly be made to these words. That is what my argument is. Well then, I must content myself, I say again, with just hinting; but it is a most important thing for you to consider. God give you, my friends, to consider this thing. If I speak with earnestness, it is an earnestness not above the subject, it is an earnestness to which I have been excited by the conviction that this is the truth, and by the conviction that this is a necessary truth, that this is a truth which the times in which we live imperiously demand that it be spoken.

Well then, let me beg of you to read the account of the journey to Emmaus, and of the Lord's breaking of bread with the two disciples there, as recorded in Luke xxiv. Let me beg of you to read the whole of Acts ii; especially the latter verses, where it is said, "They continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers."

Let me beg of you to read 1 Cor. x. and xi. I do not pass over, and therefore I come back to those chapters which give the account of the express institution of the ordinance in the three first gospels. St. Luke's is supposed to have been written under the review of St. Paul. And it is remarkable that the account given by St. Paul in 1 Cor. xi, as that which he received from the Lord himself, does expressly correspond with the account given us in St. Luke's gospel. But I wish you to read 1 Cor. x. as well as xi. You will find much of most important matter with reference to this subject there.

And now for what do I especially refer you to them? Because there is nothing too barefaced for the devil to assert, or too ensnaring to insinuate into the minds of men. Now I believe the devil has asserted many times, and certainly has insinuated into the minds of men many times, that this ordinance is nothing to us. And that is not confined to the quakers. The quakers of course hold it so; but with others. When I say "with others," I cannot assert the precise number or proportion of those who hold this opinion. But so it is, persons have got the notion that this ordinance is nothing to us. Now if it were possible to interpret the ordinance as given by the Lord himself in the three first gospels into an exclusive direction to the apostles,—which I deny; observe, I deny that, I deny that thoroughly; but if it were possible to appropriate exclusively the ordinance of the Lord's Supper to the

apostles,—say, if you please, to their representatives and successors in after ages, what is to be said,—here again I pass over Acts ii,—but what is to be said to 1 Cor. xi? We not only see there a distinct recognition that this ordinance was in constant operation in the Church at that time, else why did he give instruction about it? why did he complain of abuse in the administration of it, and give directions respecting this abuse? not only does that of itself,—the entering into the subject of this reproof,—make it evident that such an ordinance was in operation in the Church of Christ; but his directions are such as not only to leave it as an inference, but distinctly to affirm, that we ought to eat that bread. "Let a man examine himself, and so let him eat of that bread, and drink of that cup." Then does that excuse the man from eating and drinking? does it leave it as matter of private will and choice whether a man will eat it or not? "Let a man examine himself, and so let him eat of that bread." You see it at once takes the argument out of the devil's mouth,—that it is a particular and an exclusive ordinance. It is an ordinance which belongs to the Church, "until," according to the expression used in that passage, "As often as ye eat of that bread and drink of that cup, ye do show the Lord's death *till He come;*" "you do make annunciation of the Lord's death until He comes." And therefore it is just a glance at the fact of his coming; there is a testimony to his coming; but this ordinance is to be in operation, and is to be observed

by every member of the holy visible catholic Church, until He comes.

God, give us grace that we may so partake of that ordinance as to be announcers indeed, not to ourselves only, but unto men in this infidel age, that Thou art in deed and in truth coming "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

February 3, 1828.

SERMON VIII.

LUKE xi. 1—4.

AND IT CAME TO PASS, THAT, AS HE WAS PRAYING IN A CERTAIN PLACE, WHEN HE CEASED, ONE OF HIS DISCIPLES SAID UNTO HIM, LORD, TEACH US TO PRAY, AS JOHN ALSO TAUGHT HIS DISCIPLES. AND HE SAID UNTO THEM, WHEN YE PRAY, SAY, OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH. GIVE US DAY BY DAY OUR DAILY BREAD. AND FORGIVE US OUR SINS; FOR WE ALSO FORGIVE EVERY ONE THAT IS INDEBTED TO US. AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.

ACCORDING to the purpose which I announced to you some weeks ago, I am designing now to enter into the consideration of the several parts of the Communion Office, which I consider to be a suitable exercise as preparatory to the administration and reception of the sacrament of the Lord's Supper.

I trust enough has now been said to you in many sermons to certify you of the nature not only of a sacrament generally, but of that sacrament in particular: that you understand a sacrament to be "an outward

and visible sign of an inward and spiritual grace given to us, which hath been ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof;" and that you also understand that, as Baptism is the sacrament of the resurrection, so the Lord's Supper is the sacrament of the life which is consequent upon the resurrection. It is then an act of communion with God, unto which you are called, as often as you are called to the Lord's table. Beloved, do you understand what communion really is? It is joint mutual participation; by "mutual participation" I mean, God partakes of us and we partake of God; by "joint mutual participation" I mean, that not only does each individual so partake and present himself to be partaken of, but that it is an act in which he is joined by others, even by all who communicate with him, and it may truly be said unto the enlargement of our hearts, by all who are at the same time throughout the whole earth partaking of the same ordinance. Now, if this be the nature of the sacrament, let me put together the two representations I have given you, which may seem to require some bond of union, namely, that it is the sacrament of life, and that it is a joint mutual participation, and then proceed to my subject.

We enter by Baptism into the condition of oneness in body, and consequently in soul, with the Lord Jesus Christ. This is the form of every baptized person,—one in body, and consequently in soul, with the Lord

Jesus Christ. But no person can have any real use of this form, until God hath enabled him to realize the assumption which was made concerning him when he was baptized, and the benefit which was conferred upon him on the ground of that assumption. He therefore alone has the enjoyment of the form and relation of Baptism, who has been enabled of God to believe in the Lord Jesus Christ, and to interpret and apply to his own particular case the sacrament which has been administered to him. But when a person has been brought into that state of mind by the act of God; when he has been enabled to realize the assumption made on his behalf, and to interpret the sign and seal which has been fixed upon him, so as to say, "It is for myself;" then is he in the condition of one who, whilst walking about in a body of flesh, is, as it were, clothed with a body of spirit; and who, whilst having to men only the form of other men, that of a soul with its various faculties, has also another, I will not call it a principle, because that will mislead you,—but another power,—the power of a person, the power of an infinite person, the Holy Ghost, as the agent of the Lord Jesus Christ, present with his soul to direct the powers and faculties of that substance; so that he has in fact a new being, though his substance is not changed; a new being in soul as well as in body. Why then, if he has a new being in soul as well as in body, he has a new kind of life; and that life requires nourishment and support. Then how is he to get that nutriment? Why, it is gotten by

increased knowledge of God in Christ. He has his daily food in the daily contemplation of God as exhibited in the risen God and man, Jesus. And it is not only in the sacrament of the Lord's Supper, as you have continually been taught, it is not only in that ordinance, but it is especially, and after a peculiar manner, in that ordinance, that he receives this nutriment. The sacrament of the Lord's Supper therefore is the taking in of food for the spiritual man. It is not only a pledge, but a present communication of the food which is necessary to support that life of which he now has not only the form, but, as I have described it, the reality. Then I describe the Lord's Supper as a special mean for the communication of the food of life. And it does not detract from this to add, that, if hereby we take in food, we do, in a figure, convey food to God. O the ignorance of many who have no apprehension of what communion means, and no conception that God can be represented as feeding upon man! But what in fact was the exhibition of the peace offerings under the ancient institution? There was the participation of the offerer, of the priest, and of the altar, that is, of God, to whom the altar was dedicated; and by this sacrifice especially God did set forth the communion which He has with men. The same was also represented by the shewbread, placed continually upon the table, and renewed from time to time. This was a figure. And when we speak of God eating and drinking, it must be figure; but it is a figure which, like every other

figure of Scripture, is full of meaning. It is true that God has pleasure in his people. It is true that He delights in having them brought nigh to Him. He delights in their presenting themselves before Him to partake of Him. And in that delight his participation of them consists. And if you ask the principle, I am not backward to give it you. God does in this act of theirs discern the clearest attestation of his own being. Why do these persons come nigh to Him? Do they come nigh to one in whose existence they do not believe? Why then, they come nigh, declaring that the Invisible exists; declaring that He, of whom no sense takes cognizance, is the Lord, because He is the Maker, the self-existent Creator of all. And is not this the very end, as you are continually taught, which God is pursuing and achieving by this preliminary dispensation of his? Is not the attestation to the circumference of the universe that He exists, the great object which He is now accomplishing as preparatory to that ulterior, ultimate object, the blessing of the creature without mixture, without alloy of malediction?

Then with these observations I proceed to the service.

You possibly may not be aware that in the primitive Church the communion was daily; every day meeting together in worship they met together in breaking of bread. After a while however this became the service of the Lord's day, the service of the first day of the

week. And in the earliest times liturgies were prepared for the celebration of this rite: liturgies varying in their form; and though this was in the first age, yet pious persons who lived afterwards did not consider themselves as prohibited from forming other liturgies. Accordingly there were liturgies of later ages, say of the third and fourth century, as well as those of the first. And most of these have come down to us, though with much mutilation, as it is supposed, and much incorrectness. This therefore is one of those privileges which each community of Christians claims for itself, and which the Articles of the united Church distinctly recognize, as it is said in the 20th Article, "of the authority of the Church." "The Church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another." Again in the 34th Article, "of the traditions of the Church." "It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever therefore through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and

approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren. Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying." You perceive then the principle upon which this variety in the form and method of administering this ordinance of Christ rests. And you perceive therefore, that, whilst it is not any matter of wonder that the modes in which the same substance and essential ordinance is administered are various, it is in the exercise of our judgment to determine which appears to be the most excellent, whilst the Church claims the right of being obeyed in her ordinances, so long as they be not repugnant to the Word of God. Now, beloved, understand the point about which this is conversant. It is about rites and ceremonies that we are now speaking; it is not about doctrine as distinguished from the mode of the service. It is about rites and ceremonies that we are now speaking; and concerning the rites and ceremonies of each particular national Church it is maintained that, unless it can be shown that the rite or ceremony prescribed by the Church is contrary to the Word of God, it is a part of our duty as Christians to acquiesce in the Church's enactments. You perceive therefore that, whilst a

clear distinction is made between a rite or ceremony and doctrine, it is maintained to be an error and a fault if any individual sets up his private judgment in opposition to the national institution, where that national institution does not contradict the written Word, by which it has become the principle of the Church ever since the reformation to limit the directions of the Church's ordinances. Then I have only to affirm generally that the several parts of the Communion service are agreeable and not repugnant to the Word of God. If this be true, no man is justified in rejecting this mode of administering Christ's ordinance, but is guilty of a violation of order, which order is most essential to the well-being of every community, if he doth thus erect his private judgment as of superior authority to the public national institution. As we proceed, I trust it will be found that the form in which the united Church administers the ordinance of the Lord's supper is not only free from blame, but is altogether in order, because there is in this office as much as can be comprehended within such limits of the fullest display of the doctrine of God.

Then our service begins with the Lord's prayer,—what is properly called the Lord's prayer. You may be aware that there was an occasion on which the Lord delivered nearly the same words, but not precisely the same; the form was different from that in which they are now exhibited to you; in the sermon on the mount, which was delivered at the commencement of

the Lord's ministry, He, in condemning certain false modes of prayer, taught his disciples after what manner they should pray. But He does not appear on that occasion to have prescribed any particular form. It is in the 6th chapter of the gospel by St. Matthew that we read, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." You perceive, that is introduced as a direction that they should use such a method in their prayers. It is rather the giving them a model, with hints what should be the subject of their supplications, and within what limits they should con-

fine them. But now, at an interval, as it is supposed, of about a year, being called upon by his disciples, who had observed Him in prayer, to instruct them as John had taught his disciples, He gave them this particular form. "And He said unto them, When ye pray, say." Accordingly in the Communion service the form introduced is that of the precise words which He dictated as the form. We do not use that form of the Lord's prayer which occurs in many parts of our service, but where we enter especially upon the office of prayer we adopt the Lord's own prescribed form. And you will find this observable in all the several formularies of the Church. As there are occasions in which this precise form is introduced, so you will find that occasion to be such in which we mean to conform to the rule, and in which we mean to act the part of praying persons who own the Lord Jesus Christ as their instructor and director.

Then in the first place, I would point out to you the meaning of the several clauses of this prayer. It is not my intention to go into a large discourse concerning each. You are aware that that would be unsuitable to the object I have in view,—which is, with as much conciseness as I can to set before you the meaning of the several parts of this sacred office. But I hold it to be important that I should possess your minds, if God shall enable me to do so, with the material of your supplication. I would therefore in the first place, as I have said, give you the meaning, and then make a

remark upon the aptness with which such sentiments are introduced into our addresses to God upon this particular occasion. Let me remind you once more of the particular occasion. You are here approaching to partake of God, and presenting yourselves to be partaken of by God. O consider what a state is this, what a situation is this in which we are placed; which is in effect saying to God, Now I am in a condition to be partaken of by Thee; now I am in a condition to partake of Thee. O then let our mind be that of true undisguised earnest worshippers.

Then the prayer as we have it, and as we use it on this occasion, may be divided into two general parts; an invocation, as it is called, and a number of distinct petitions; for in this form, you observe, the doxology, as it is called, that is, the ascription of praise and glory, is omitted. I think it may fitly be said to be implied, especially in the first petition; but of this we shall see more.

First then, the prayer contains an invocation or address to a certain Person. I suppose no one will maintain that the address is made to the Trinity. It appears to me that we must confound all use of language if we are to understand more Persons than one addressed in this supplication. We call upon the First Person of the Godhead under the title of "Father," and that "Our Father," and distinguish Him as resident "in heaven." Now you will remember it was the disciples, it was those who were in the

habit of attending upon his ministry, and who accounted themselves his scholars and servants, who made this request. It is therefore those who are brought into the peculiar relation of Christ's subjects and learners, to whom these words are given. It is illustrated by what you heard last Sunday in commenting upon Gal. iv. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." It is then the language of those who have been brought to know their relation to God as his sons, in being part of his Son, Jesus Christ,—in being part of that substance which is as a body to Him the head, and which is as truly one with Him as each member of our body is one substance with the head. This is the sense in which we call God Father. I do not deny the right of every human being to call God Father, because I read that Adam is the son of God (Luke iii. 38); and as every one is part of Adam, so every one is in that regard son of God. Every human being is a son of God. But still, it will be manifest, the whole spirit of this prayer implies another ground and title of sonship. Then understand, it is the supplication of one who owns his sonship to God as one comprehended in Christ. And whilst we offer this address to God we do not make ourselves singular, we do not individualize ourselves; but we consider ourselves as one with many others. And therefore we say, "*Our* Father." We consider ourselves as comprehended with a number of other

worshippers who equally with ourselves give God this title.

Then it is added, "which art in heaven." And that not only distinguishes God, as a particular sort of Father, from our natural father, but also ascribes to Him a particular place. And I scarcely know any thing more material than a correct understanding of that which I have so often set before you, that heaven is the correlative of earth, the correlative of the world or universe: and that therefore by this title of God, that He has his place in heaven, we declare Him in effect to be a substance out of, outside of, the creature. It is a distinct attestation to the being of a Person who is apart from the world of creatures. You remember, I dare say, that in this interpretation I rest particularly upon an expression in the 17th chapter of the gospel of St. John, where the Lord Jesus Christ says, "And now I am no more in the world; but these are in the world, and I come to thee." That distinctly expresses that the Person to whom He is going is out of the world. And that is the real meaning of our ascribing to God a residence in heaven. For I suppose you must be well aware that God has not in reality one place more than another. To ascribe place to God would be to give Him circumscription, would be to deny his immensity. But as we are taught to regard Him as especially present in some places rather than in others,—as for example in his temple, and as for example in heaven; so the real and important meaning

couched under those expressions is a testimony that He is separate from, and altogether outside of, the creature. And, beloved, if your minds have been at all directed to this great subject, you must have perceived the importance of being distinctly led into right notions upon it, in order to avoid a wide and subtle error,—that of pantheism, the mixing of God with the creature,—which is a much more subtle and dangerous error than that of polytheism; for the error of polytheism declares its own fallacy; but pantheism requires a very clear and discriminating judgment to discern its fallacy. Thus observe, in this very expression, "Which art in heaven," we rid ourselves of that error; for we distinctly declare the separateness of the substance of God from the creature.

Then, "Hallowed be thy name." It is not said, "Hallowed be thou;" but, "Hallowed be thy name." Now first of all, "Hallowed." I am reminded especially of the expression, "Sanctify the Lord God in your hearts (1 Pet. iii. 15); "Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread" (Is. viii. 13). But I would take the expression rather more distinctly and particularly. It implies the desire that God may be considered as that Person worthy to be worshipped which He is. Now understand, "hallowed" means, "be thou made holy." And to be made holy is, to be accounted worthy to be worshipped. Then I say, the expression "thy name" as distinct from "thou," means that it is not any sort

of God which a person may choose to set up, but *that* God who has the distinguishing properties of Jehovah,—that *that* God be accounted worthy of worship. It is a prayer that all creature may come to the apprehension of the being of this Person; for if the creature, the moral creature, comes to the apprehension of the being of this Person, such as He is, he cannot deny his claim and right to be worshipped. No one can really conceive of God as that which He is, without having his heart overflowing with the desire to pay Him homage, —the adoration which is due to the self-existent One.

Now observe, the first three petitions respect God. And what is the fair inference from that? Why, that our zeal is for God. And that we have a greater concern for God than we have for ourselves. Plainly that is the inference. Why does the prayer begin with asking something about God, and then we come with something for ourselves? It plainly intimates that our zeal and the boiling up of our spirit is on the behalf of God, that He may be owned as existent according to the reality of his nature.

"Thy kingdom come." This is the state which God is preparing to introduce. The kingdom of God is that state of rule in which God himself is acknowledged as the great King. And such a state of rule God has promised that He will introduce. And in that state of rule the people of God will have the full enjoyment of God, their form and substance as spiritual persons completed, and all their relations and all the

consequences of those relations brought into possession. We have then an interest in this prayer; but stated in its connection, plainly the desire of it is on the behalf of God, that He who is at present disowned in his own world may be recognized as the possessor of that dignity and authority of which He is the source, and which alone belongs to Him. And therefore, as I have said, these petitions do in fact imply the doxology. For if God is to be hallowed, why then, the glory belongs to Him; and if God's kingdom is to come, why then, the kingdom, and the power of the kingdom, belong to Him. And power again is implied distinctly in all the petitions which follow. Well then, our second petition is, that the state which God has announced as assuredly to come in due time,—a state in which, according to those emphatic words in 1 Cor. xv, "God shall be all in all,"—that state we pray for, we pray that it may come. And then the reason, in fact, is added, why we pray that it may come. "Thy will be done, as in heaven, so in earth." And plainly we are hereby taught to consider God as peculiarly present out of this world, surrounded, as you are taught to consider Him to be, by his holy angels, where only his will is done by all that are present there. It is a prayer therefore that this kingdom may come, in order that both we ourselves and all other creatures may render to God the subjection which is his due. It is the desire that that kingdom may come, and its consequences,—namely, the great consequence which may

be said to imply and comprehend all the other consequences,—that the creature has no will but that of God,—that, instead of having a will contradictory to God's and negligent of God's, that state may arrive in which only his will shall be done by all that exists, when there shall no longer be an adverse power at work in his creation, but He shall rule all subjects unto the doing of his mind. Now I suppose you will have no difficulty in understanding the distinction as to the will of God. In fact, as you have been continually told, God's will is done every where. But we here speak of that voluntary subjection to his authority, which makes a perfect unity between the creature and its God. We, for our own sake, and for the sake of others, but especially for the sake of God,—that He may not only have his worship, but may also have all that homage which is his due,—we pray that that kingdom may come, in which that will of his alone will be the desire and the operation of all that exists.

Well then, you perceive, these three petitions have God especially for their object: that He may be duly accounted of; that He may have his proper acknowledgment as the universal ruler; and that every mind, —that is, the spirit of every person possessing the Spirit,—may be directed according to his own mind.

Then we come to the prayer concerning ourselves. "Give us day by day our daily bread." This is asking for all that we really need of sustenance for soul and body. And see how simple, yet comprehensive, the

prayer is. There is no want which we can have, that is not comprehended in this short word. What is necessary for our daily provision both in body and soul, we ask of God to give to us. And it is in fact an expression of resignation; for it is in fact saying, Do Thou judge what is really good for us, spiritually and bodily; not our vain desires, but thy sense of what is really good for us, that be the rule of thy awards to us. So that we do not ask for any thing which our own imagination craves, but we make God the judge as well as the bestower of our good.

Then, "And forgive us our sins; for we also forgive every one that is indebted to us." You will perceive that three particular wants are expressed in this prayer. The first is the supply of food for the body and the soul: the next is forgiveness, which implies that we are continually offending; and the third, that God will be pleased to spare us from those trials of our spirit which we feel ourselves incompetent to meet, and which we know must be attended with great pain, even though we be successful in the conflict,—and that God will be pleased to deliver us. I have not given it you exactly in its right order. The three petitions which respect ourselves are, the supply of our daily need in body and soul: the forgiveness of our sins, under the consciousness that we are continually offending; and, thirdly, deliverance from the power of evil; that we may not be tried: if it be possible, that we may be spared from trial; and that God, instead of ordering circumstances

so as to make painful trial of our spirits by bringing us into conflict, will be pleased to deliver us from the power of evil; implying that we are subject to the power of evil continually, but intimating the expectation that God will deliver us from its trials, that He will not allow us to be tried. So we ask, that if it be possible, we may be exempted from trial; but, if it be God's righteous will that we be tried, we beg of Him, and look to Him only, to take us out of the hand of our adversary.

Now I confess to you, I rather prefer understanding the expression, "Deliver us from *the evil one*." And so again we see a parallel to it in John xvii, where the Lord prays for his people, "I ask not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." We render it, "from the evil;" but it is exactly the same expression as here; it is "from the evil one," or "from evil" in the abstract, from evil altogether. And in fact the correct representation of the text would be "from evil," but then how can we be kept from evil but by being kept from him that hath the key of evil, if I may so speak, —that is, from the source of evil, the evil spirit?

Then you perceive now, if these matters be taken into a small, and even yet smaller compass than that in which they are laid before us, here is a prayer,—first of all, an acknowledgment of God and an invocation,—then a prayer for his honour, and for our own comfort, peace, and virtue. I will describe it in those

three words; our own comfort, peace, and virtue. For our own comfort; that is, such provision as we want for the body and the soul, which is essential for our own comfort. For our own peace; that is expressed by the desire of forgiveness of sins, which we are daily conscious that we stand in need of. And lastly, for our own virtue; that we may be kept from those assaults which would be more than our strength is equal to; that as much as possible we may be kept from the extraordinary trials of our virtue, and so that we may be kept especially from the assaults of the tempter. Now this is the prayer which the Lord teaches us to make.

The circumstance that the Lord has prescribed this prayer, is a sufficient recommendation of it for this particular occasion, the occasion of seeking communion with God, the occasion of seeking renewed sustenance, and a renewed pledge of continued sustenance, and that for ever and ever. I say, for so peculiar, so solemn, and so interesting an occasion, it is a sufficient recommendation of this prayer, that it is the very form of words which Christ when asked delivered to his disciples.

But I venture to enquire whether this prayer does not in effect peculiarly commend itself to the occasion, as peculiarly fitting us for the presenting of ourselves to God that He may partake of us and that we may partake of Him? Why, beloved, what ought to be our mind on such an occasion? A few words will now suffice. What ought to be our mind on such an

occasion? Could we present ourselves to God without calling upon his name? Could we present ourselves to God without distinguishing Him according to that which does in reality alone distinguish Him from all other persons and beings? Why then, so we throw ourselves at his footstool. We lie down before Him, as those who acknowledge Him, even the God and Father of our Lord Jesus Christ, to be God. Then could we so present ourselves without having a zeal for his glory? Is it possible that a person can come to enjoy God, and to give himself to be enjoyed by God, without having God's honour the first consideration in his mind? A person cannot surely have a proper notion of God, who does not set God before himself, who does not deal with himself as a speck, and with God as a sun. And it is in some such way as this that we deal with God, when our petitions are first addressed to his condition, to his honour. Why then, here, how very suitable a petition to desire. Can we desire that God should be hallowed, without hallowing Him ourselves? It is the most emphatic form of saying, "*I* hallow Thee," when we call upon God to bring it about that all creation may deem Him worthy to be worshipped. If that state of the kingdom of God is the state in which God is especially to receive his adoration, in which He is to be all in all, can anything be more suitable than that we make mention of that state, and that we express our desire for the arrival of that state when we thus present ourselves before Him? If we have a due

notion of the relation between God and the creature, can we possibly present ourselves suitably before Him, without expressing the desire that all the creation may know and do his will? Why, who is the potentate, but he that has all hearts in subjection to himself? He has but the pageantry, the mockery of power, who merely stands in the midst of a multitude that pretend to honour him, and have no subjection to him. Then, if we come to God desiring that He should be honoured, we cannot but express our anxiety that every will which exists should be bent to his. And what is that but in other words praying, "Thy will be done, as in heaven, so in earth?" It is a desire that the great and only Potentate, (as you have it expressed in 1 Tim. vi, "The blessed and only Potentate, the King of kings, and Lord of lords,") may have that relation exercised towards Him, in which He stands to all beings.

Then, as it respects ourselves, is not this an occasion in which to submit ourselves into the hand of God? Is not this an occasion on which to say, "Thou God hast all things in thy hand; we know it is nothing to Thee to sustain our body and to sustain our soul; poor, naked, needy as we are, Thou canst give us all things which are good for us, and we desire of Thee to judge the matter; for ourselves, we desire that Thou shouldst be the arbiter of our destinies from day to day, from hour to hour; here we are; do with us as Thou wilt, we ask of Thee to take care of us?" Well then, if we are conscious of what our daily life is,—O beloved, have

you lived so many hours of this day, and not found that sin is constantly present with you? Have you lived so many hours of this day without perceiving that, if God did not forgive transgressions, you have not a moment to stand before Him? Then what so suitable as to acknowledge this, and to desire, in the spirit of perfect love towards all, that God may extend the like love to us, and that, as He has enabled himself to forgive all sins, so He would satisfy this our continual need by continuing his forgiveness of our sins to us, and not only continuing his forgiveness of our sins to us, but making us sensible of it? I pray for that, in praying for the forgiveness of sins. In the words, "And forgive us our sins, for we also forgive every one that is indebted to us," is implied, not only the desire for actual forgiveness of sin of which we are conscious, and that He would give us repeated and continued testimony of it, but it is implied that we have the consciousness in our own breast that we do stand before God as his forgiven ones. And O, beloved, what are God's forgiven ones, what are God's consciously forgiven ones, but God's penitent believers? Beloved, it is then the very mind with which the penitent comes to God, the very mind in which the restored creature presents itself before God. And the restored creature presents itself before God, not as one that has never offended, but as one who in the bitterness and consciousness of transgression presents himself before Him, because he knows that He against whom he has rebelled is reconciled to him.

But I tell you, if there were not this prayer for forgiveness, there would be lacking that which is an especial ingredient in the daily spirit of a restored man,—repentance. God grant that you may understand that repentance is not to be considered as closed for ever when men are brought to realize their Baptism, are brought, as some would say, to their conversion. It is the daily spirit of the restored man, to make an acknowledgement of sin, and to desire that he may be preserved from it. And that is further expressed in this prayer by the deliverance from temptation, and out of evil.

Why then, here is in the compass of these few clauses the most perfect opening of that mind of a rational being which is adapted to his state and circumstances, and which is the most glorious and honourable to God. Sure I am that, if you and I can come near to the Lord's table at this moment in the spirit which this prayer implies, we shall come in a mind which may well expect to receive new sustenance through increased communication of the knowledge of God in the face of Jesus Christ, and in a mind of which we may be well assured that God will have pleasure in partaking of us. It will be no sin, it will be no disparagement, it will be no levity to say, God hath pleasure in the eating and drinking of such a substance; and unto that substance in which God hath pleasure He will communicate of his fulness, that what He enjoys himself may be enjoyed doubly by him from

whom He takes his repast. Now therefore, I call you to partake, by the utterance of those words,

"Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

December 7, 1828.

SERMON IX.

PSALM cxxxix. 23, 24.

SEARCH ME, O GOD, AND KNOW MY HEART; TRY ME, AND KNOW MY THOUGHTS; AND SEE IF THERE BE ANY WICKED WAY IN ME, AND LEAD ME IN THE WAY EVERLASTING.

I HAVE chosen this text as most nearly expressing the doctrine of that collect of the Church which it is now my office to comment upon. I have reserved the observations which I would make upon the sacrament of the Lord's Supper for my evening address, being now engaged in a course of sermons, which precludes me from taking it as a subject in its usual course. I am now therefore to show you the material which is contained in that collect of the Communion Service which follows the Lord's prayer.

In my last sermon I gave you some general hints in the way of comment upon the Lord's prayer. This form of it is that which the Lord taught to his disciples as precisely the form of words in which they should

call upon God. It has not the doxology (as it is called) of the other form; but the petitions of the doxology are in fact comprised in the prayer. The sentiment breathed in that full ascription to God of "the kingdom and the power and the glory," is comprehended in the petitions as here urged. The prayer then, as I remarked to you, is resolvable into two parts,—an invocation, and two sets of petitions: one having God for their object, and the other our own needs. Now this prayer, if it be but with common care considered, will be found to comprehend all the real wants of a human being. And if it be adapted to common use, it has a peculiar and appropriate application to that most solemn of all occasions, when, as I have described it, we present ourselves to God that we may feast upon Him, and that He (with all reverence be the expression used) may take his repast from us: such being the real nature of communion; it is two parties participating mutually of each other. And this, as I observed, was set out under the ancient dispensation by the sacrifice of peace offerings, in which not only did the altar receive, and God partake of what was presented by means of the altar,—but the priest also, and the offerer, had his share of the victim. However, I do not propose engaging your attention any further with that most remarkable display of the wisdom of God in Christ; certainly it might be adduced as an abundant example in proof that Christ spake the wisdom of God,—so much is marvellously comprised in so small a space.

But now I pass on to the collect which succeeds. And first of all I will read it. Now my plan will be, to remark somewhat largely upon this collect, and then to show the application of the text to it, and so the authority in the way of confirmation which the Scriptures give us to this form of words.

"Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit; that we may perfectly love Thee, and worthily magnify thy holy name; through Christ our Lord."

Now this prayer, like every other (I believe I may venture to say) of our liturgy, is resolvable into three particulars. It contains a doctrine, a petition, and a sentiment or aspiration of the soul. The doctrine is contained in that description which is given of the Deity. The petition is for the cleansing of the thoughts of our hearts. And the aspiration or sentiment is, that we may perfectly love God, and worthily magnify his name.

Now first of all as to the doctrine. "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid." It is plain, I think, that in this, as in most of our other prayers, the address is distinctly made to the person of the God and Father. For I do not understand how we can ask a petition *through* another, which we *address to* that other. And therefore it is plain that in the title of God here we are not to comprehend Jesus Christ; for it is in his

name, and through his mediation, that we present this prayer. Now the same person cannot be mediator and object of supplication. We are then to understand by "God" here the First Person of the Godhead,—the God and Father. And He is addressed by a single ascription,—namely, that of almightiness; by which, as in general applied to Him, I do not understand the power He has to do all things, but rather the right He has in all things, the sovereignty which He has as being the possessor of all things, and that by the right of creation; for He who has created a substance has an indisputable and unmixed right to dispose of it according to his pleasure. Now, beloved, I should be glad just to pause here for a moment that you may possess your minds with this most important consideration,—the right which God has in you and in me and in all persons and in all things. Is it possible that the right of the creator can ever be abated? And is it not in fact God's way of showing himself to be the creator, that He claims to have the right to dispose of all things? I desire you to understand this by taking it into your most serious apprehension. God's plan of proving himself to be God is the great end of that dispensation under which we are living, and which has been going on from the creation, and will go on till the closing of all things by the last judgment;—the end, I say, of all this dispensation, which has so begun, and is so to continue, and so to be terminated, is the manifestation of himself, that God is the creator

of all things, that so his Godhead may be proved and known. I should rather say therefore, the proving that He is the creator of all things is the mean, the ultimate mean, whereby He establishes that end. And He does establish that mean, that ultimate mean, by showing his right to dispose of all the substances of creation. And that, as you have heard it again and again declared, is the secret of the principle of election. Well then, I understand thus the meaning of the term "Almighty," and that it is in this regard,—it is not in that inferior signification of the word Almighty, which is yet a true one, that there is nothing which God cannot effect,—it is not, I say, in that inferior sense of the term "Almighty," but in the higher and more glorious sense that He is the sovereign disposer of all things,—that God is so named in most of our prayers.

Then here is a particular power ascribed to God, namely, that He searcheth all hearts. The doctrine declared in this collect is the declaration that God possesses this power. "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid." Why, can anything more distinctly proclaim the difference between the creator and the creature than this power? What do you or I know of another person's heart? We can only read it as he puts it forth either by his countenance, or by his words, or by his actions; we cannot go into his heart; his heart does not lie open, does not lie naked before us; but with God it lies naked. "All hearts are open."

And so you know you have it expressed in Heb. iv: "All things are naked and opened unto the eyes of Him with whom we have to do." The expression there is a very singular one, said to be derived from the practice of turning up the neck of the victim and exposing it to the sun before it was sacrificed. It is an expression borrowed from the neck, and that is supposed to be the practice which explains the expression. However, I only mention that as a passage of the Word of God which bears testimony to the truth here asserted. "To whom all hearts be open." You and I do not know our own heart; much less do we know any one man's heart; how much less the hearts of all men! But the declaration here is that the hearts of all men,—every child, every person of mature age, the learned, the simple, kings, peasants,—all hearts, from the beginning unto the end of the world, have been open, and shall be open, and are now open to the eyes of God. "To whom all hearts be open, all desires known." Why, we scarcely know what we desire. There is a breathing of the secret soul which is scarcely formed into an appetite, much less into a determination to gratify that appetite; but God knows it before it is formed. He is so present in the inwards of the soul that every stimulant of a desire is exposed to his view. You understand me. Every stimulant of a desire. It is said by philosophers that that which moves the will is uneasiness. Why then, God sees that particular consideration which is ready to apply itself to man's will, so as to make him

uneasy, that he may desire a certain gratification. Do you understand now what a depth is here ascribed to God? Do you understand that the very roots of the appetites are laid open to his view? "All desires known, and from whom no secrets are hid." "In the day that God shall judge the secrets of men by Jesus Christ according to my gospel." O beloved, look into this matter: have you any secrets? Are there not many things which you would not dare to utter to your nearest friend, to the wife of your bosom, which have been present to your mind? And how would you blush if they were to be told out; how would you blush if they were to be published in the circle of your own family; how much more if they were to be published in your neighbourhood; how much more if the whole world was to be made acquainted with them! But God is privy to those secrets. God has been with you in your places of darkness. God has been with you in your closet. God has been with you even when you have been busy in conceiving the project: when no partner has yet partaken with you in the secrets of your heart, they are no secrets to Him. And remember, though the world, though your friend, the wife of your bosom, knoweth them not, yet God not only knows them, but will show you one day that He doth know, aye, and make a publication of your shame, not to your own conviction only, —for we are told that He "shall convince ungodly men of all their ungodly deeds which they have ungodly committed,"—but He will publish them, He will justify

himself in your condemnation by telling your secrets. Now it is this sort of knowledge, it is this sort of intimate acquaintance and familiarity, which we here ascribe to God.

And wherefore is this doctrine adduced? To furnish the ground of the petition; not only forasmuch as He who so knows our secrets, is acquainted with our condition and with our wants, so that He can relieve every distress which we would present to Him; that is not all that is intended in the allusion here: but, more particularly, the shame which we conceive at the guilt of what is in our heart leads us to desire that this heart,—of which we ourselves have some conviction that it is filthy,—which we ourselves cannot hide sufficiently from ourselves to deny the turpitude of it,—we desire that this heart may be put into a right state for communion with God. Do not you see that that is the meaning of the reference to the doctrine here? Do not you see that, when this doctrine is put in connection with the occasion,—the occasion in which we are presenting ourselves to God that God may come and partake of us,—it is most meet that we ask of Him to take away the offensive thing, because we know that, however we may hide it from men, thou God seest it. Beloved, I am quite sure that this is one instance among many, of the carelessness with which persons have regarded the formularies of our Church, and the little consciousness they have therefore of the depth which is contained in their own expressions, of which they are in the familiar

use. Sunday after Sunday we join in uttering this prayer. Now have you ever in the whole number of the repetitions which you have made of this prayer, have you ever in any one of them entered into this thought, —that here is a man presenting himself to God to be partaken of by Him; he knows that this God is acquainted with all the mystery of his iniquity; and he desires therefore that God, knowing what He does of his iniquity, and having the power to remove it, will be pleased to exert his wisdom and his power, to display his knowledge and to act his energy, in putting away the evil which we know must be offensive to his all-pure sight? O, beloved, when we come next to this prayer, bring with you the recollection of what you are now hearing. Remember you have been distinctly told the prayer implies that you have a wickedness in your heart which you are scarcely privy to yourself, of which you know not the depth and the secret workings; but God knows all this; and because you are an offence to Him with this secret iniquity at work in you, therefore you are desiring Him to take it from you, that you may be a vessel meet for his use. Then this is the connection between the doctrine and the petition. The doctrine ascribes to God this consummate knowledge. The prayer entreats Him to act that knowledge, by preparing the heart, by giving "the preparation of the heart," for the office in which it is about to be engaged. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

Now "the thoughts of our hearts." I believe what we call "thoughts of the heart,"—which are ideas present to the mind,—that these may be resolved into these two kinds; fancies or imaginations, and reasonings. Now he that knows himself knows that he is evil in both these respects; knows that he has abominable imaginations often present to his mind; (do you know nothing of those abominable imaginations?) knows also that he is given to vain reasonings; that the devil not only presents him with new and improper pictures, pictures of lust, and pictures of envy, and pictures of malice, and pictures of revenge and covetousness; but that also he is often led out into corrupt arguments against the truth, and about the truth, and also into corrupt schemes of action for his own aggrandizement, for his own advancement in the world, in wealth or dignity. Now take these hints. What! shall the poor man, the unlearned man, be exempt from this charge? Why, there is covetousness in contriving the gain of a farthing. And there is corrupt reasoning, when the simplest truths which may have been proposed by the minister of God, or brought before the mind by the reading of a verse of a single chapter of the Word,—when, however simple the subject, the man is trying to evade the plain inference which that word suggests for the regulation of his own spirit,—when he fights against the truth, whether it be of a more abstruse or of a more practical nature. So that I cannot liberate any one of you from this charge. I involve myself with

you in it; and I involve you all with myself in it. I know that my heart has its abominable imaginations, and has its corrupt reasonings. And I know that both these are an offence to God. And I know that, if I am to present myself to be eaten of and to be drunken of by God, I must have my heart in another frame. I know these imaginations must be despoiled. I know these reasonings must be put down and renounced.

"Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit." Now understand, I do not consider this to be a prayer for the giving of the Spirit; because, if I understand our formularies aright, they assume or suppose that the Holy Ghost is present in the soul of every worshipper; they suppose that promise to be fulfilled, "Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." You have been baptized on the supposition of your repenting and believing in the name of Jesus Christ unto the remission of sins. And you have therefore been supposed to be a fit receptacle for the Holy Ghost, and the Holy Ghost has been supposed to have taken up his abode in you. It is not therefore a prayer for the Spirit; but it is a prayer for the acting or energizing of the Spirit within us,—of that holy inmate who is assumed to be present in the soul of every worshipper. But then, you perceive, that does not affect the conclusion: the Holy Ghost is supposed to be present in the man's soul, and is actually in many souls where, as

you have often heard me familiarly describe it, He does not even put forth a finger to the help of the person. God's mystery is to be wrought by his withholding of himself from active operation. This is the secret of David's sin; this is the secret of Hezekiah's sin; this is the secret of Abraham's unbelief; this is the secret of Moses's want of meekness. Why, these are all instances upon record, where the Spirit present in the soul did not energize. And therefore the prayer here is, that the Spirit, supposed to be present, may put forth his hand, and putting forth his hand may rescue the soul from those abominable imaginations and from those corrupt reasonings. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit." That the Holy Spirit, energizing, putting forth his power, may despoil the imaginations, may put down the reasonings. Now, beloved, I am sure you see the importance of consistency in the message of divine truth, and will be very sure that, if the message be inconsistent, there is a mistake somewhere. The truth is not inconsistent with itself. Now there is no inconsistency in understanding that a gift assumed to be present shall nevertheless be abating of its energy. And therefore there is no inconsistency in representing this prayer as made on the supposition that the Spirit is present with the mind of the man. What is it which constitutes a temple? How is it that Scripture represents all the called people of God,—yea, all those who have the form of God's called,—as the temple of the

Holy Ghost? It is because they are considered as having the Holy Ghost in them. He is in the community of the Church which is Christ's body, for He is in the Head of that body. And he that is in the head of a compacted substance which consists of head and body, must be in the body also. And therefore every one that hath the reputation of being a stone of the temple of God, of being a member of his body, must be considered as having that inmate to dwell, to sojourn in his bosom. Then, beloved, take this lesson; the Spirit requires to be awakened, to be excited. And what is the awakening of Him that sleepeth not, and what is the exciting of Him that cannot be touched? It is a supplication to the Master of Him. It is that He whom mediately He serves,—for immediately He serves Christ, but mediately He serves the Father,—that He whom mediately He serves, even the Father, whose will it is the glory of his Minister Christ to perform,—that He who is the ultimate director of the whole machine, not acting immediately but acting mediately,—that He may utter his word of command, or rather, to speak more correctly, to speak more consistently, that He may infuse into the mind of his Vicegerent this determination, to send his Messenger into this heart which is feeling the need of such an energizer,—to give the word of command to his Minister to remove the plague, to cast down the filthy imaginations, to reject the vain reasonings. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

Now I have said much in a late sermon concerning the Spirit; not only in my sermon this morning, but in a sermon about two or three weeks ago, I entered at large into the consideration of the person of the Holy Ghost, and of his agency; "praying in the Holy Ghost" (Jude 20) is the word to which I refer. And therefore I shall only observe in this place, that the Holy Spirit is the Third Person of the Godhead, the coequal but not insubordinate of the Father and of the Son: and that, in that scheme of operation by which alone we are taught to know and to deal with God,—by that scheme of operation He is the constituted Servant of the Servant of God. Jesus Christ is a Servant, the Holy Ghost the Servant of that Servant. And O, beloved, who is he that will mock at such an expression as this? Who is he that will suppose the Spirit of God to be degraded by such an office as this? What is the design, and what is the origin of the office? The origin of the office is the scheme of God whereby He is proceeding to bless the creature; the design is, that He may by his operation set all things in order, and produce out of every substance that result which is conducive to the main end. And in order that He may accomplish this great end, and bring out those results, He is first of all the inspirer, and secondly the agent of the determination which results from this inspiration of his in the finite spirit of Jesus, in and according to which it is his glory to act. Beloved, I shall be sorry if I use a tone or use an expression which obscures the simplicity of the truth.

You will understand me as affirming that, by the arrangement which has in view the great end I have so often proposed to you, of blessing the creature,—by that arrangement the Holy Ghost is constituted first of all the inspirer of the creature part of Jesus, in and according to the determinations of which it is the glory of the Second Person to act: and that, having led his mind to conform to the mind of the God and Father, He then proceeds forth from Him as his messenger to do his behest; though sent, He enjoins, directs, orders Him. Well then, you perceive that this is comprehended in the prayer; for, when we ask of God to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit, we add at the close, "through Christ our Lord;" so that we do not expect the whole or any part of this petition to be fulfilled, but in that course of agency which God has adopted,—namely, the agency in Christ. And thus, as you have heard it again and again set forth, that unity of agency is preserved, which is the real subject of the testimony when Christ says, "I and the Father are one." In me the Father is; and his action is by me, even as my action is in Him; and the intermediate of communication, and the intermediate of agency, in both instances, between the Father and Christ, between Christ and all creature, is the Holy Ghost. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

Now why do we desire this? Why would we have this energy wrought? Because we aspire to a par-

ticular state of mind. You see then how each part of the prayer is connected. The doctrine leads to the petition; the petition leads to the aspiration. It is founded upon the sentiment which is breathed in the aspiration. Well then, what is that sentiment, and what is that aspiration? "That we may perfectly love Thee, and worthily magnify thy holy name." "That we may perfectly love Thee." Why now, ought not this to be our mind always? But what is perfect love? Why, I attach two ideas to perfect love. Perfect love is love untainted with hypocrisy; and perfect love is unmeasured love,—perfect love is the heart swallowed up with that affection. Now cannot you attach those two ideas to the word "perfect?" And is it wrong to aspire that this may be our mind? And if I fail of it nineteen days together, shall I not ask it the twentieth? What! because I do not get it, I am not to ask it! O, it is the gradual increase of this affection, which God is working by his holy discipline,—the discipline of his providence, as well as of his public and private instructions. Well then, this is what I aspire to, and what the Church calls her members to aspire to,—that they may love God with a perfect heart,—that is, without hypocrisy, and with an unlimited intensity. Now what is this love? Why, is not it in the shortest manner described by saying, It is delight in God, it is having pleasure in God? Why then have I pleasure in God? Because I am sensible of his excellency; because I am made to know that He is the self-existent loveliness

which demands all esteem, veneration, desire, delight, zeal. This is the spirit, is it not? If I have the highest measure of esteem and veneration; if I have the most eager desire after his favour and presence; if I delight in contemplating Him; if I am zealous for his glory; I may write myself down a lover of God. And the prayer here implies that there is this combination of esteem, desire, delight, zeal, in the soul of the suppliant. And that it is not an hypocritical pretence at desire, esteem, delight, and zeal; and that it is not a small measure, but an overflowing one; it is the heart occupied, taken by storm, as it were, by this affection. This is what I pray for. And am I now to go about to show you that this is right? Why, did God command rightly? Then what did God command? And what did the Lord say was the first and great commandment? "This is the first and great commandment; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." I think I have not exceeded those words in my description. I think my "overflowing," and my "unmeasured intensity," does not go further than "all my heart, all my soul, all my mind, and all my strength." And that is declared to be the first and great commandment. And let me add another word; "We know that all things work together for good"—to whom? "to them that love God, to them that are the called according to his purpose;" intimating that the proof of effectual calling

given is, that love to God has been generated in the soul.

Now, beloved, how are we to come to this love? Why, you will answer, By the Spirit. Certainly it is by the Spirit. But have you considered that what God does by the Spirit He does through an intermediate? It is not a thought somehow or other injected into the soul. But we know that, where God generates the love of himself in the heart, the mean is by setting himself before the heart of the man as an object of contemplation. And therefore, if you want either to get the love of God, or to grow in the love of God, you must bring your heart into contact with God; you must set God before it; you must ruminate upon this part and that part of the plan of God, and see what a being He is,—say rather, to be consistent in my setting forth,—what a person He is, of whom these are the attributes, and these the energies. Yes, beloved, I counsel you to think much upon God. Do you ask, why it is that you do not feel this warmth of affection? how comes it that you know so little of this love of God? It is because you have not thought about God. And if you say, I do not know how to set about it; you hear his plan in Christ set out continually, and what you do not hear you may learn. O, beloved, that plan in Christ hath this amongst other ends in view, that, being known and ruminated upon, it may draw men to love God. And therefore, if you want to have this affection formed and increased in your

soul, study his counsel in Christ. And take another hint; that it is impossible to deal as you ought to deal with God, if you do not set Him before you as a person; and it is impossible to deal with Him according to the demands of his person, if you be not brought acquainted with his counsel: so that people may sneer as much as they will at the audacity of ascribing a counsel to God,—I say an uncounselled God is a God that cannot be loved; and that, if I am to love God, I must know his counsels, even as He hath declared them unto me, and even as my predecessor in the ministry declared, "I have not shunned to declare unto you all the counsel of God."

Well now, take these two ideas; perfect, inasmuch as it is without hypocrisy; perfect, inasmuch as it is an enlarged and an intense affection,—one which occupies and expands the soul.

"That we may perfectly love Thee, and worthily magnify thy holy name." Now here again, you see, we are reminded of the occasion. This is a proper petition for all occasions; but is there no peculiarity of application? What is the meaning of this "magnifying his name?" Is not it praise? Is not it lauding and celebrating Him? Now what is this service? What is one of the names of this service, of this communion? The Eucharist; that is, thanksgiving service. Well then, you see, this petition,—this aspiration, let me rather say, in conformity with the plan I have pursued,—this aspiration, what is it but that my mind may be in a

suitable frame to declare the praise of God? Why, how can it be in a suitable frame to declare the praise of God, or how can it have any disposition to declare the praise of God, whilst filthy imaginations are allowed to lurk therein? My heart must be cleansed, before I can either have the love of God, or be inclined to celebrate his grandeur so that I may worthily magnify his holy name. O, beloved, what a depth and abundance of matter there is in this prayer! "Magnify." Now let us take these words. Why, we cannot make God a jot greater, but we can tell how great He is. And that is our magnification; it is the telling to one another how great He is; it is the telling to the angels how great He is; it is the telling to the universe how great our God is. Then "worthily." Why, it is unworthily, if there is nonconformity of soul to the image of praise. Do not you know that secret,—that which we were speaking of so much a little while ago? "Be ye holy, for I am holy." The very same term, you see, is applied to the worshipper as to the worshipped: meaning, that there must be similarity, strict congeniality, precise likeness of form, in the image and the worshipper of him to whom the adoration is paid. Then I say, it is not a worthy magnification, it is a magnification which God will abhor, it is a magnification from which God will turn away with disdain and disgust, if the man holds fast his idols: and that is but a figurative way of saying, if the man holds fast his lusts; if the man allows his heart to be a cage of unclean birds; if

the man indulges his vain imaginations, and pursues his corrupt reasonings: if this be the state of the man's mind, that he has his pictures of sin, and that he has his subtilties of abstruse speculations; if these are in his soul when he ought to be entertaining the glory of the great God,—he does not extol Him, so that God can listen to his praise. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." The worthy magnification is that which is presented by the mind conformed in its dispositions to those of the object which is extolled. Well then, "worthily magnify his holy name." I should not let these words, "his name," pass unnoticed. What is a name? Why, you have heard it again and again declared, a name is properly a compendious expression for the nature and properties of a substance. Then why shall it be said, "magnify his holy name," instead of "magnify Thee?" I will give you the reason. Because we desire to magnify Him according to what He is, according therefore to what His name expresses; for God has named himself; God has given himself his own name; God has called himself Jehovah. And therefore, according to what is included in the name whereby God sets himself forth to our adoration, according to that image which He presents to us of himself, in that name we desire to extol Him; not to extol an imagined God; not to make out a deity for ourselves, and then say, This shall be the object of our magnification; but that God who

takes to himself the name of Jehovah, according to the pattern of his name we desire to extol Him. Then He has told us what that name is; in other words, He has told us by what general description we are to understand Him whom we propose to exalt; it is his "*holy* name." Now I have often remarked to you that the proper idea of "holy" is "venerable:" and that therefore, when we ascribe the attribute of "holy" to God, it is in fact a name for that assemblage of perfections in God which by their combination constitute moral excellency. I shall be sorry if I speak unintelligibly, but really I can give you no other account of the matter than this. Holiness is not a single attribute, a specific and peculiar attribute, but is the result of the union of all the various parts and particles of moral excellency which are combined in the Deity. And therefore the effect of such venerability no doubt is to produce an impression which abhors all impurity. And therefore holiness is commonly taken to be the same thing with purity; but falsely so: purity is but part of that which is comprehended in the term "holy." And it is rather a negative view of venerability. It does not set the Deity before us according to that commanding loveliness which excites adoration. It rather sets Him before us as one whom we cannot discommend. That, I say, is the proper meaning of purity; but "venerability" erects Him as the Being who has all those properties united in his person, which ought to constrain the thankful adoring praise of every moral being; that is, of every

creature whose constitution is such as to enable him to apprehend moral excellency. Then take this idea, for I do not know that I can make it plainer; "may worthily magnify thy venerable name;" which comprises in itself the assertion of all that is worthy to be extolled. We pray therefore that God would cleanse our hearts in order that we may attain to the state of mind which is characterized by perfect love, and which is characterized by a zeal to exalt the glorious God.

Beloved, I must not attempt to confirm, as I had designed to do, the doctrine of this text by a reference first of all to the words which I read to you for my text, and then to other portions of the Word of God which speak the same language. I must be content with earnestly commending this prayer to your secret study, and lifting up my heart to God for you, and I hope with you, that we may evermore use this prayer according to its spirit and meaning; and especially, may be led by it into that preparation of heart which shall make us meet to present ourselves at the Lord's table.

January 4, 1829.

SERMON X.[a]

MARK vi. 12.

AND THEY WENT OUT, AND PREACHED THAT MEN SHOULD REPENT.

THE holy season which our Church is now celebrating, and the peculiar cast and complexion of my own mind, to which circumstances, as I am led to suppose, may have brought me, conspire in directing me to the opening of this great subject, the duty of Repentance: and I implore your faithful and patient attention, whilst I endeavour to shew you its true nature. Beloved, my object is to instruct you; and not only to instruct, but to animate you to the observance and the fulfilment of my instruction. And I direct myself in this subject to all of you, without exception: it is a subject belonging to all. It is a subject which belongs to those who have for years been walking with God according to the dictates of his covenant, as well as to

[a] This and the following Sermon were published in a separate form some years ago, as "Two Sermons on Repentance: preached in the season of Lent, 1829."

those who have hitherto slighted and rejected that covenant.

You must be aware that the Scriptures speak much of the exercise of repentance; that the words "repent" and "repentance" are of frequent occurrence in them. The prophet Ezekiel, in his 18th chapter, has this earnest and pathetic exhortation at its close; "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin:" implying that, if they did not repent, and turn themselves from their transgressions, iniquity should be their ruin. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" implying that they should die, and that not merely a temporal death, (for the penitent as well as the impenitent die a natural death,) but that they should die for ever, die the death of hell, if they did not make them this new heart and this new spirit. "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Why, beloved, is it not plain that their life was suspended upon their turning themselves? Can any one doubt therefore that this is a most momentous subject,—that this is a subject belonging to every man?

When the Baptist was sent of God to prepare the way of Christ, what was the preparation? Take it from

the 1st chapter of the gospel from which my text is taken, "Behold, I send my messenger before thy face, which shall prepare thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins;" that is, that men should be baptized under the profession of repentance, in order to the forgiveness of their sins. When the Lord Jesus Christ set forth upon his mission, this was his doctrine, as we read in the 14th and 15th verses of this same chapter, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God;" and observe, this is "the gospel of the kingdom of God" which was preached when He said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

So we read, Matt. ix, where He meets the cavil of the Pharisees because He ate with the publicans and sinners; "When Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance:" meaning, that his message was repentance; and that the message implies that the persons to whom it is addressed are sinners, and therefore it is as though He should say, If you are not sinners, I have no business with you; for my office is to call men to repentance. You

have lately heard the woe that He denounced upon those cities where his chief miracles had been wrought in the greatest number. Why did He upbraid them? "Because they repented not." So, if we pass on, we shall find Him, in the exercise of his ministry, insisting upon the same topic, and proclaiming the condemnation of the men amongst whom He ministered, because they had not yet put on this mind. Luke xi. 32: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." So, when some persons would rather have flattered themselves that there was an exception in their case to the necessity of this exercise, He distinctly warns them, Luke xiii. 3, 5; first entertaining the case which is immediately proposed to Him, and then the case which He himself suggests. "There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Then, by way of encouragement, how does He represent the effect or issue of repentance, not only

as it respects the person, but O, beloved, as it respects the spectators of the person? And does not this at once suggest that you ought to feel for others; that, if you are penitent yourselves, there are others that need repentance, and for whom therefore your minds ought to be in exercise? as we read in Luke xv. 7, 10; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." So again we are instructed in Luke xxiv that this was the message with which, according to ancient prophecy, his disciples were to be charged. "Then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins,"—mind, repentance going before,—"that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

In fulfilment of this charge, what do we find to have been the message on the day of Pentecost, as recorded in Acts ii. 38? When Peter had declared the fundamental doctrine of the kingdom,—namely, that God had made this same Jesus whom his countrymen had crucified, both Lord and Christ,—"they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we

do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." O, notice this; repentance is supposed in every case of Baptism: "repent, and be baptized, every one of you." So again, when, after the miracle of healing the lame man, Peter is led to preach to the people, and when he has endeavoured to apologize for their sin, by telling them that they had done it in ignorance, how does he instruct them to avert the wrath which was then impending? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you." Again, when the ministry of the gospel had been opened among the Gentiles, and when testimony was borne to him whom God had made his instrument in that act, what is the testimony? Acts xi. 18; "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Beloved, it is impossible you can hear these texts without impression. It is impossible you can hear these things without being led to ask yourselves, Am I penitent? What! do you not find in this very text, that your eternal hope is suspended upon this exercise of the mind? "Then hath God also to the Gentiles granted repentance unto life." There was the news, that they had received the

gospel; and if they had received the gospel, they had received the gift of repentance. For observe, beloved, while it is most true that the testimony in this book is borne to communities,—and in those communities we know there is a mixture, we know there is false and true professor,—yet the assumption made concerning each individual is the assumption made concerning the whole, that they have one mind; the mind which God demands, the mind of true repentance. "Then hath God also to the Gentiles"—that was the marvel; that the Gentiles,—those outcasts, those who for ages and for generations had been left without the peculiar, though not without the universal, voice of God's goodness, for "He left not himself without witness, in that He did good, and gave them rain from heaven and fruitful seasons,"—the wonder was, that even they had been warned; and not only warned, but turned by the inward energizing of the Spirit.

Then, again, what is St. Paul's testimony to his own ministry? You are aware, perhaps, that he resided among the Ephesians for three years. And when he had left them, and was passing by, and did not find it convenient to visit their city, immediately he sent for the elders of the church, with whom he was fully acquainted, to meet him at Miletus, and bore testimony to his conduct among them. And now what is the testimony of his ministry? Acts xx. 17; "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he

said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Now I have observed on some former occasions, that we do not give the full and correct force of these words, because there is a peculiarity in the original language which shows that it was one doctrine; "testifying repentance toward God and faith toward our Lord Jesus Christ;" that is, testifying that doctrine of which this is the sum,—repentance toward God, and faith toward our Lord Jesus Christ. Then, this same Paul, when he testified his conversion before Agrippa, gave this account of the message which he was to deliver after he had received his commission. Acts xxvi. 19, 20: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance."

Beloved, are you ready to ask why I produce all this testimony upon the subject? And are you ready to say, We do not want it? O the ignorance! You do not know

what you want. Do not think that the word (the six letters of which the word "repent" consists) will, by the mere hearing of it or the mere uttering of it, produce, as by a magic influence, the effect of bringing you to this right state of mind. I know what the effect of accumulative testimony is. I know a single text will be heard without emotion, without conviction, without subsequent operation. But let me overwhelm you with the testimony of God, and it is impossible you can resist. I want to overwhelm you with the testimony of God, that you may know that He calls you to repentance.

So the praises and the effects of repentance are celebrated in 2 Cor. vii. 9, 10. St. Paul had had occasion to reprove the Corinthians for their conduct in his former Epistle; and now he bears witness to the satisfaction he had in contemplating the pain he had given them, though he would have desired to have given them no pain.—Beloved, I cannot pass on without noticing how truly this is an ingredient of the mind of Christ's apostle, of Christ's messenger: in every way he would be glad to spare the pangs of sharp reproof, he would be glad to take from his repast the bitter herbs of repentance; but this must not be; the dagger must first be struck into the heart, before there can be the healing which shall abide; and there must be the provocative of painful considerations, before repentance can have her perfect work, and before the joy which belongs only to true repentance can be the habit of the soul. And so he describes it; "Now I rejoice, not

that ye were made sorry,"—he had no pleasure in putting them to pain,—"but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." I do not know a more important word than this. What! you are ready to think that, because you have been troubled about the loss of your friend, your circumstances, your health, your reputation, and because it has been very bitter to you, this is sorrow, and this will do, this will answer the purpose with God! O no! It is sorrow according to the mind of God; it is sorrow derived from a sense of the relation I have to God; it is sorrow which has Him for its object, and his mind for its rule, that alone is profitable. And so you find that many who are in the deepest affliction of this world, many that cannot hear a word of peace and consolation, many that say, No, but I will go down to my grave weeping; why, these persons die in their sins, and their sorrow does but harden them against God; does but sear them as with a red hot iron, and give them more of enmity to God than they had cherished before. But the sorrow which is *after God*, (that is the literal rendering of godly sorrow in the original text,) the sorrow which is *after God*,—that which not only has God for its author, (and, beloved, there is no author of real sorrow, of penitential sorrow, but God only,) I say then, that the sorrow that is not only

from God, but to God, and according to the mind of God, He the regulator of it,—"this sorrow's heavenly." It is well said, "it strikes where it doth love:" it is a healing sorrow. It is a sorrow which indeed makes wounds, makes furrows in the soul; but those furrows shall be filled up, and that anguish shall be turned into joy. This "godly sorrow" then, this sorrow which is of God, and to God, and according to the mind of God, "worketh repentance." Now you perceive from that, that repentance is different from sorrow. People are apt to make out that repentance is *only* sorrow for sin. Beloved, it is a perfectly changed mind; it is a new or after mind, as I shall presently show you; but I have not come to the description of it yet, I am only speaking to you of its excellency generally at present; I am only speaking to you of the demand which God makes upon you for it; and this under the persuasion that you at least know something about it, though you want much to bring you to the thorough knowledge of it. Well, let your own unworthy and inadequate notions of it be your teacher, what God would have you to do and to be. "Godly sorrow then worketh repentance." It worketh a new mind, an after mind,—the mind which hateth what it did love, and which loveth what it did hate,—is not that a new mind? What! you have thought well of yourself; now you hate yourself. What! you loved the pleasures of the world; now you hate the pleasures of the world. What! your only desire was gain, or ambition; now you cast

away the paltry baubles. Your hope is for God, his presence, his energy, his kingdom, his glory, *his rest;* there you have the word, *his rest:* that, as God returned into his rest, when He had finished the work of creation,—that rest being in himself,—so He brings every penitent soul into the enjoyment of that identical rest, which is the contemplation of God. In God it is the contemplation of himself; in the creature, it is the contemplation of God; and that is the same object. And O, beloved, does not this single hint put away a thousand false conceptions? Does not this single hint purify? What! is it a Mahometan paradise I am persuading you to seek? Is your repentance to end in the full tide of sensuality pursued? Your repentance is to end in the joy which God himself enjoys; that joy which is found in the contemplation, assured possession of, and known communion with, the pure God. And notice, beloved, the whole fabric of God's plan is built with this design, and is but the structure for effecting this result. I say, the whole plan of God in Christ is but the fabric to effect a certain result ultimately,—namely, that God may extend his own happiness,—which stands in the contemplation, use, and enjoyment of himself,—to the creatures of his hands.

Then one word more; for I have not yet done as to the call to this duty, this state of mind. The apostle St. Paul, in writing to Timothy, urges him to consider his office as requiring great forbearance even towards

those who were most adverse to the truth. If I followed my carnal mind,—when I find persons putting forth their foolish and blasphemous cavils against the truth of God, I might be ready to say, Let them alone; they will find in due time that their foot has stumbled against their own peace. But God does not teach me so. God does not teach us to let people alone. God commands us to be full, not of tenderness only, but also of earnest entreaty, to those who are truly and fitly called their own enemy. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient: in meekness instructing those that oppose themselves;" that is, that oppose themselves to the teacher; that thrust themselves forward as his adversaries, and are ready to enter the lists with him, and dispute all the doctrine which he holds forth: "in meekness" these are to be instructed, "if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." This is a very humiliating word, if people could but take hold of it. When they think themselves so successful, and are so ready to boast of the victory they have gained over the advocates for the truth,—all the while they are but exhibiting themselves as spoiled of the devil; the devil has, as it were, taken a line, and entangled them in his net, and is leading them about as his prey. I say, this is humiliating; and, if there be a

caviller now before me, it will be well that he should take hold of God's representation of his case by the hand of his apostle. But let me rather dwell upon the instruction He addresses to myself, when He tells me I must be apt to teach, patient to instruct such an one and give him comfortable hope. It may be there is peace, there is deliverance, there is eternal enjoyment of God, even for this soul; for God may yet by my word emancipate him from the snare of the devil, and give him that repentance. Beloved, he will not be penitent whilst he is in the snare of the devil; God must break the line, God must open a way for him through the meshes of that net, before he can come to the mind which alone is peace in the knowledge of God.

Well, I will give you one word more, which shows the extent of the benefit, and the universality of its demand. In 2 Pet. iii, the apostle is led to account for the apparent delay in the execution of the divine promise; and he accounts for it thus; "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Why now, is not that a very tender word, and yet is it not a very keen word? Tender, because it expresses this as the mind of God the legislator. You have often heard the distinction between God's will as the legislator, and his personal will. And it is a very just distinction; and what our 17th Article recognises when it teaches us what will of God

we are to follow; that it is that will which He has revealed for our conduct. I say, this word is encouraging, in that it shows the mind which we are to follow in God,—namely, that He would have all men come to repentance. And now, beloved, I assure you, I find in my constant experience as a minister great need of this principle; that I am to deal with men, and I am to lead men to deal with themselves, as those who are bound to consider that God's will towards them is that they come to Him in repentance and faith: and with respect to the baptized, (with whom I have to do,) that they are to consider themselves as having received clear and distinct intimation of this will from God; and that God gives them a right to ask of Him that He give them his Spirit, in order that they may fulfil the requirements which He makes of them, even penitence and faith. This is clearly the result of the baptismal ordinance which God has caused to be administered to his whole Church. No man has a place in the Church of God but under this form; which not only authorizes, but commands him to deal with God as having intimated a willingness to give him his Spirit. I say, I find this of use. And the passage which I am now reciting to you is a full testimony that this is the way in which we are to deal with God; at the same time not hiding from our view the fact that God has his personal will, as opposed to, or contrasted with, his legislative will. But I have to do with his legislative will. And his legislative will is, that I deal with

myself, and call on others to deal with themselves, as those whom God is willing to bring (as alone they can be brought) by his Holy Spirit unto repentance. But I say, is not this at the same time a keen word? Does it not distinctly testify that, if there be not this mind of repentance, there is no salvation? What can be the meaning of the testimony, "God puts off the fulfilment of the promise to his faithful servants, because He is longsuffering, not willing that any should perish, but that all should come to repentance,"—but that, if they do not come to repentance, they perish? Beloved, I would undertake to say that a child shall answer, Why then, if I do not come to repentance, I must perish. God delays the execution of his judgment, because He would give time for repentance, lest men should perish. Why then, if they repent not, they shall perish. Is not this a keen, as well as an encouraging word?

Beloved, my purpose is to go into a very particular description of repentance; and I bless God I have confidence, at some future opportunity, of his enabling me to do so. But I shall not leave you without a word or two upon the subject, though it will be vain for me to attempt a full exhibition of it now. Well then, let this word be in the way of distinction. It is plain there are two distinct forms of repentance; and I think I have prepared you to expect such distinction by what I have already said. In the first place, there is a form of repentance which those take, who, having lived in

sin, now for the first time are turned to God and brought to desire his salvation, and in the issue to realize their Baptism. Why, it would be vain to say that the form of these persons is the same with that of those who have for years been sincerely walking with God, yet notwithstanding have daily need of repentance. The form of these two cases must be very different, though the principle is the same. The principle in both is a new mind, an after mind. But in the one case it is a revolution, if I may so speak; it is a convulsion; it is as a recovery from shipwreck. In the other it is the steady walk of a child of God, which (according to God's present arrangement) is nevertheless a walk of daily failures and miscarriages; and these the keen sense of the spiritual mind interprets into a provocation of God's displeasure, which it desires therefore to deprecate and to avoid. O, beloved, be assured you do not know God, if you can live a day, if you can live an hour, without feeling yourself called upon to repent. And therefore I opened the subject with distinctly telling you that repentance is a call made upon every one; but the form which it assumes is a different one. The new convert is a new man; but the child that hath walked with his God and Father is not a new man, but has a new disposition concerning a particular act. It is well to preserve the unity of the representation; and I do preserve that unity, when I tell you that in each case, though the form be distinct, the principle is the same; it is the mind changed. Now, for ex-

ample, God has so arranged his matters, that I have been tempted to an act of sin—beloved, remember that sin extends to the thoughts; remember that an envious thought is sin; remember that a covetous thought is sin; remember that a sensual image entertained in the mind is sin; and then you will not wonder at my words—I say, God has so arranged his matters,—in wisdom and in kindness, because He loves me, and because He would do me good at my latter end,—that I have yielded to the temptation. I was blind; I did not see the thing according to its real nature, when the object was proposed to me; I fell into the lure; I took the bait. But how do I look at it now? I hate myself, and I hate my adversary. I am no longer blind; now I see. "Wherefore I abhor myself, and repent in dust and ashes." Dust and ashes, God be thanked, are now done with; but O there are dust and ashes of the soul! O there is the anguish of being under the consciousness of guilt, of which dust and ashes are but a faint emblem! And he who knows what spiritual sensibility is, would be very glad to exchange his agonized mind for the dress of sackcloth, and ashes sprinkled upon his head. But no, no; no, no: when he thinks again, that sorrow is amongst his joys.

March 22, 1829.

SERMON XI.

MARK vi. 12.

AND THEY WENT OUT, AND PREACHED THAT MEN SHOULD REPENT.

THIS is a description of the ministry which the twelve exercised when sent out by the Lord during his life-time. He had given them a commission; and by a power which He continually put forth in their behalf,—for at this period the Holy Ghost was not given, He abode in Jesus,—by a power immediately imparted from Jesus, they exercised their ministry. But, during this interval, the call made by the apostles was the same with that made by the Lord himself, "The time is fulfilled, and the kingdom of heaven is at hand; repent ye, and believe the gospel." What He had delivered with his own mouth, He delivered also by theirs.

In a former sermon upon these words, I was led more especially to insist upon the necessity of repentance, from the consideration that it occupies so large a

portion of the sacred volume. From the account which we have of the direction given, both by him who preceded the Lord Jesus, and by those who followed Him in the ministry,—by John the Baptist, and by the apostles,—we learn that this was the doctrine which God through Christ delivered to his Church, "Repent ye." "Except ye repent, ye shall all likewise perish." "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins."

The object of my present sermon is to enter more particularly and distinctly into the consideration of the nature of this affection of the soul. I call it an affection of the soul, because it is the habit or state of mind unto which we are called. Now the term used in the original language, and the common sense of the term "repentance," will lead us into some just conception of its nature. It is "an after state of mind," "an after care or concern." The supposition is, that there has been another state of mind; and that now that state of mind is parted with, and another received as its substitute; and that this other which is its substitute has for its chief ingredient a care or concern for the past. Such is the description of repentance, which the term used for it implies. But we shall not in such a subject be content with a mere definition or explanation of terms. We want much more. And I am therefore proposing, if God shall enable me, to give you as minute and distinct a description as I can of this exercise of the mind.

I believe I noticed in my last sermon that to understand it perfectly we must consider it in its two distinct forms. There is a form of repentance which belongs especially to the new convert. The converted man is a penitent. What do we mean by a converted man? The man that has been turned in his course from the direction which he was pursuing, into that which is its opposite. The man was turned *from* God; he is now turned *to* God. And this, you will perceive, is the description given by St. Paul respecting his commission; he was "to open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God." Now you will observe, conversion in this view is not strictly repentance, but it necessarily leads to it: he that has been turned, repents. And this is just the description given us in that beautiful passage of the prophet Jeremiah, chap. xxxi, where he describes the return of Ephraim: "Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh." In fact, there is no true repentance but that which is the result of conversion; that is, the result of that act of God whereby He constrains the natural man,—the man who is living in the exercise of his own natural faculties as controlled by the spirit of evil,—to turn from that exercise and from that dominion, unto another desire and pursuit; into a direction or course which is the opposite of his former one. But, when so turned, the question is, what is his state of mind? It is an after

mind, a new mind, a penitent mind. This however, you perceive, is the description of one who has just now forsaken the ways of evil, and is brought to desire and endeavour to serve God. Is repentance then done with, when this first stage is accomplished? Surely not. There is room, there is a call, there is exercise for the after mind in the daily walk of a Christian. In my explanation therefore of this habit, it will be necessary that I occasionally divide the application of it. I shall be obliged to you if you will endeavour with some precision to take into your mind the heads of my discourse, because they are the result of much serious reflection upon this subject; and I have much more hope from your own reflection upon the hints which I shall suggest to you, than from any laboured remarks of my own.

I observe then that, in the description of this state of mind,—looking especially at its exercise as performed by the new convert,—the first consideration is, *a realizing sense of the quantity of our sin, and of its nature and properties.* A realizing sense of the quantity of our sin. I shall be sorry to lose myself in terms; but you must understand that I am careful here to guard you against the mere acknowledgment, the telling out, that we are sinners. We know how common the language is, "I am a great sinner." I mean something very different from this, when I speak of the realizing sense of the quantity of our sin. I mean, that the person has, as it were, before him the whole

mass and mountain of his iniquity; that he is, as it were, overwhelmed with the view which is exhibited before his eyes, both of his share in the original transgression, and also of the numberless actual transgressions of which he has personally been guilty, in thought, word, and deed. And here you will notice,—if the experience and testimony of man may at all be credited, —that there is a sort of continual influx of remembrances; that, when a person is brought to the state of mind I am describing, it is first one sin and then another which flashes with conviction into his face, and he cannot but blush and be overcome,—for truly that is the import of the expression in the ancient language; it is the blush of sin which is spoken of; it makes the man ashamed, and his countenance betrays the anguish of shame. Then I say, let it suffice here to remark that the quantity of transgression—original sin standing first, my share in the Adam transgression standing first; the sins of my youth follow; the sins of my mature age come in sequence; and thus one after another is suggested to my mind, till I say, Where is the end? I can assign no end—the quantity is not prodigious only, but unlimited. And this is realized; understand, this is realized; that is, I look it in the face; I set my eye, the eye of my mind, upon it; I take notice of it; there it is, I cannot deny it; a mountain of sin lies at my door.

Now we shall perhaps be assisted by an example or two of confession. There is a remarkable one in

Isaiah lxiii and lxiv, which I must not quote, but would earnestly recommend to your attention, beginning with the 17th verse of chap. lxiii. But let me just read these two verses to you from chap. lxiv: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of Thee; for Thou hast hid thy face from us, and hast consumed us, because of our iniquities." I notice also Daniel ix, of which I will read a few verses. "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep his commandments: we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments, neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their

trespass that they have trespassed against Thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee."—Then you will just take hold of the expression, *a realizing sense of the quantity of our sin.* And I add, *of its nature and properties.* These of course would vary, in some measure, in each particular sin. And, as I have said, there will be in this stage of repentance the remembrance of particular sins; particular sins will fly in our face, and will cause a blush. Then, with respect to those particular sins, the realizing sense consists in the exhibition of their peculiar properties. Whatever a man's besetting sin may be, he will probably find that this has produced the largest harvest of iniquity; and he will be led therefore to look with particular anxiety at the nature and properties of that particular sin,—whether it be pride, or lust, or covetousness, or anger, or malice,—which has thus led him into transgression. This however, I consider, will be yet more perfectly illustrated by looking at the after state of the penitent. The person who is walking daily with God is nevertheless continually a transgressor; and there are times and seasons in which he feels it more manifestly than at others. Now in each day there will be that which causes a truly spiritual man to look with shame upon himself; and he will examine the particulars of each iniquity; he will charge himself to the uttermost with the peculiar and distinct evil of each transgression,

even though it be only one in thought. I would here suggest a careful consideration of the 51st Psalm, which, though it be the commemoration of a singularly foul act, does nevertheless exhibit the mind of a child of God, when brought to reflect upon the transgression which he has committed after he has been called to the knowledge of God. You must surely consider the patriarch David as having been long brought to the knowledge of God; as having passed through the first stage of repentance, when he committed his offence. And you must consider therefore the expressions which he uses, as peculiarly appropriate to the backslidings and shortcomings of one who is walking with God. I will mention one or two of his expressions which apply to this subject. "Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of thy righteous-

ness." I recommend that Psalm to your especial study, as expressing what is peculiarly appropriate to the believing penitent.

I notice, as the second characteristic of this habit of mind, *a realizing sense of the distinct ground of the evil of sin as committed against Christ and against God.* You will perceive that this differs some little from the former characteristic: the former standing in the sense of the quality of our sin, this in the sense of its peculiar essence. And what is the essence of sin? The man who repents is not under confusion of mind as to what constitutes evil. He is clear that evil is constituted by its relation to God; that, if this mass of iniquity lies at his door, he has in committing it been an offender against his Saviour and his Maker. Now here it is that I think persons are in general found ignorant as to the real foundation of self-reproach. Men speak of themselves, though baptized into Christ, as if they were heathens; and as if their offence was no other than that of the uncovenanted rejectors of God. The truth is, that the sin of the baptized person is sin against the gospel covenant. It is sin against Christ, as his Lord and his Christ; sin, properly, against the law of faith; which law of faith cannot be violated without a violation of the law of works; because he that believes in Christ aims to exhibit the mind of Christ; and that mind of Christ,—so far as respects the duties of a man in flesh,—is coincident with, though distinct from, the law of the Ten Commandments. And so, if you are now for

the first time brought to the apprehension of your transgression against God,—brought to take notice of sin,—observe, you are to begin with your Baptism, and to take hold of all your sins as so many breaches of the covenant of faith. Surely you can understand that by your Baptism you were solemnly engaged to live in Christ as your Head, and consequently to bear his yoke around your neck. And what is that yoke, but the yoke of faith? Does He not call you to live in the continual exercise of faith towards Him; that is, in the persuasion of the mind that He is just what He is, in person, and in relation? Why then, every transgression which you have committed, if you examine into your past life, you will find has been a breach of faith; you had no faith of Christ in your mind, and consequently no sense of Him. Here then has been your transgression as a Christian. And therefore what you have to reproach yourself with,—supposing your case to be that of one not yet brought to realize his Baptism,—your peculiar reproach is that you have been unfaithful to those vows; that you have had the form and the privilege of a man in Christ, and you have been living the life of an infidel. This is your proper reproach; and not that you have broken the law,—which is not your law, for from the law of works you were released by your baptismal covenant,—but that, having taken that covenant upon you, you have slighted it; you have accounted it an unclean thing; and dealt with it as though it were such. Then, carrying on these consi-

derations, you will be led to discover that your sin has been sin against the God and Father of our Lord Jesus Christ; that He to whom Christ called you, as the object of faith, has been disregarded. Why now, does not this strike you at once as a very different view of the matter from that of a person who merely deals with himself as a transgressor of the Ten Commandments,—which Commandments are not his law; which Commandments are only incidentally the things violated—incidentally they are violated, but his breach is a breach of his covenant; a breach of the covenant of grace and faith. Then I say, he that is brought to God, having been previously baptized,—brought to God by the subsequent act of his converting Spirit,—will be made to perceive this distinction; and will consequently cry out, as David does in that Psalm, "Against Thee, Thee only, have I sinned, and done this evil in thy sight." He will perceive that, so far from walking, as it became him, under the shadow of his Lord and Master, he has dealt with himself as though he had no such Lord and Master. And he will therefore, first of all, come back to the consideration of his Baptism; avail himself of the cover which that affords him; and determine from henceforth that his way shall be directed by it. In like manner, in the daily walk of a Christian,—of one who has realized his Baptism, and is aiming to walk with Christ according to the relations of it,—his offence, as often as he offends, is properly a breach of the law of faith; and his reproach is that, whereas he ought to

be setting Christ before him continually, and through Christ coming to God, he has passed out of the sight of his Lord and Master, and has brought contempt upon his name. Beloved, until you are brought to some just apprehension of the nature of faith,—that it is the sense of Christ, according to what He is in person and relation; and the sense of God, according to what He is in person and relation; which implies the relation you have also to the Third Person of the Godhead, as the Spirit of Christ and of God,—until this apprehension be wrought in your mind, you never can have a proper apprehension of the penitent mind. And therefore I would here again charge it upon you, to take into your consideration this second head of observation; that true repentance furnishes us with a distinct apprehension of the ground of the evil of sin, as committed against Christ and the Father of Christ.

The third thing I mention is, *a free and honest confession of all and of each of our sins, so far as we can recollect them, to God and Christ; and in some instances this confession is to be extended to man.* With respect to the former part of this description,—with respect to fulness of confession to God,—I suppose you will make no question. You can hardly doubt that it is the universal tenor of Scripture to call for an opening of the heart to God, in the freest disclosure of all that you can possibly recollect of your past iniquities. Your difficulty will be rather with respect to confession to man. Now it is very clearly

a distinct mark of the Protestant faith, as opposed to Popery, that it does not *demand* of any one confession to man. It is not that there is evil in confession to man; but there is evil in *extorting* a confession to man, and in causing an hypocritical acknowledgment to be made where there is no real sense either of the quantity or evil of sin. Beloved, men are unapt at making distinctions; and because there are objections to confession to man, therefore they would sweep away the act of confession to man altogether. But this is not the language of Scripture; for Scripture says, "Confess your faults one to another:" and though this be not indeed what the Papists demand under the title of auricular confession, it certainly does imply a spirit of frankness in our dealings with each other. And if there are instances in which this exercise is peculiarly demanded,—as where a man has been the object of injury, where by our conduct we have misled others, or by particular acts have done them mischief,—if, I say, in such a case, there can be no question at all that we ought to make that first reparation of confession,—it is not less true, that he is wanting in one of the plainest requisites of the Christian mind, who is backward, who is reluctant to make his evil known to all around him. Not that he goes about telling his tale,—which is a very dubious expression of concern,—but he would have it to be understood what he really is; he has no reserves as to his real character as a sinner. And where occasion in any degree justifies it,

he is plain and free in his avowal; his bosom is open to some friend at least; and there are,—as the directions of the Church plainly imply,—there are occasions in which it is fit that he disclose his secret to his minister. Surely you can distinguish between a compelled acknowledgment, which reserves much whilst it tells a little, and that honest frankness of the soul which speaks because it would be understood; which speaks because it would have its secrets known.

Before I pass on, I would in very few words leave upon your minds the strong impression I feel of this characteristic of repentance. Beloved, you never will have peace until you have told out all your secrets to God; and you never will have peace so long as you retain an unnecessary reserve to man; so long as, for the purpose of maintaining a fair show amongst men, you are hiding the true and real character of your past life. But here again I feel myself compelled to mark the distinction between the first turning to God, and the daily walk of a Christian; in both the fullest confession must ever be made to God: and when I say "must," I am sure the Spirit of God will lead to it. In that first turning to God,—where there is the sense of an injury done to man, confession will be made to man: and in all subsequent violations of duty in the daily walk of a Christian, where another person has been the object of injury, the fullest avowal, as well as the fullest attempt at reparation, will be made by him who has the mind of Christ.

I mention as the fourth characteristic, *the eager desire of forgiveness; not for wrath's sake only, but from an earnest anxiety for reconciliation to God, that we may truly be at one with Him.* Now here again a distinction is to be made. Do I desire forgiveness? O yes, every man desires forgiveness. But what is the ground on which we desire it? No doubt, as we are constituted, deliverance from wrath is the first motive by which we are propelled to turn from our dangerous path; the desire to escape wrath, I say, is the first motive. However men may deceive themselves by false appearances, imagining they have something higher and better in view, it will be found that their first turn has arisen from a sense of danger. But if the first turn to God has arisen from a sense of danger, it does not stop there; the man has a higher object in view. He is brought to desire reconciliation with God from the sense of his excellency. And the true meaning of "be ye reconciled to God" is, that we have the mind which approves God; which delights in his nature, so far as we are acquainted with it; and is perfectly satisfied with all the proposals which He has made to us, especially with his proposal in the gospel. It is not therefore that the man has any longer an apprehension lest God should not forgive him; he knows that the proposal made by God is free forgiveness to all. Now this, I apprehend, is not generally understood. Take it thus, beloved. God, having enabled himself to forgive all trespasses, having reconciled himself to

the world, proposes to the world the free forgiveness of all trespasses. I pray God to enable you to understand this; God, having reconciled himself to the world, having done that which enables Him to love them with a Father's love, can be at peace with the world, with the whole human race, at any moment. His call to them is, that they be reconciled to Him, that they love Him, that they be at one with Him. Then I say, though in the first turning to God the man's concern will be that he escape the wrath to come, that will not be the permanent state of his mind; his desire will be that he may enjoy the friendship of God, whom he cordially approves; whose ways are the ways which commend themselves to his affections. He is therefore reconciled to God. He sees in God that which not only commands his gratitude—the first impulse of love is gratitude—but that which also commands his esteem, his veneration, his confidence, his delight, his rapturous joy. Is not this a new state of mind? Why, beloved, what was the state of your mind when you were wallowing in the broad way of sin? What was your mind when your lusts were your happiness? Did you then love God? But the penitent, you perceive, having this sense of the excellency of God, has for his desire that he may walk with Him as his friend; his fear of wrath has passed from him, and his anxiety is to walk in the sunshine of God's favour. O take hold of this, beloved; your God is a lovely God; see that ye love Him; and be not satisfied

that you have attained to the mind of the penitent, until you have attained to this loving regard towards God. And remember what God is,—"the God and Father of our Lord Jesus Christ;" for we know nothing of God but as revealed to us "in the face of Jesus Christ," that is, through the person of Jesus Christ, and the plan of God as laid in Him. Beloved, I am obliged to content myself with hints; but I hope God will lead you into an examination, improvement, and use of them. Now lay hold on this, because I deem it most important. I allow you days for anxieties lest you perish; but I cannot call you a penitent, till your fear of wrath has been superseded by your admiration of, and confidence in God; the God and Father of Jesus, and of all that have been brought to Him in Jesus.

I mention as a fifth particular,—which I need not enlarge upon,—*restitution where it is possible.* I have said something which implies this in my observations about confession to man; but confession is not all. If I have injured a man in his property, I must restore to him his property. If I have injured a man in his good name, I must endeavour to set my slander aside. If, in any way that admits of a return, I have been the author of mischief to him, I must rectify my mischief. Now of this I think we have a beautiful instance in the case of the publican Zaccheus, who said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation,

I restore him fourfold." I do not pretend to assign the precise measure of restitution; but whatever we can do, to the last farthing, towards removing the evil we have occasioned, he that is truly penitent will be led of God, I doubt not, to perform. There is another sort of injury too. We have injured by our example; we have injured by our conversation; it may be, we have injured by the peculiar temptations we have offered to others, misleading and perverting them. Why, in all these cases, is it not most plain, we are called to the duty of anxious remonstrance and entreaty; that, if it be possible, we may turn those from their evil ways whom we have at least confirmed in them?

I mention as a sixth particular, *an earnest desire and determination to forsake all sin; and especially to forsake that particular sin into which we may have been most frequently betrayed.* Now observe here, beloved, the distinction I have stated. I suppose, in the first place, the case of the person who has been living in carelessness towards God. Well, I say it will be the main ingredient in that person's spirit, that he determines to forsake his sins without reserve. He does not hold fast any idol; he casts them all to the moles and to the bats,—I speak of his fleshly lusts, the stumblingblock of his iniquity which he has set up in his heart,—he has no reserves. Beloved, if there be any reserve,—if you say, I will give up all, but I will still be proud; I will give up all, but I will still keep my money; I will give up all, but I will still preserve a certain secret

self-indulgence;—why then, this is not the mind of the penitent. It is a sweeping removal of all evil, which the penitent mind, the after mind, requires. But again, in the man that turns to God, there will be, as I have said, the consciousness of some peculiar delinquencies; of some peculiar evil habit; of some peculiar inordinate affection: then this is the object of special renunciation; so far from retaining it, this is the first that he throws away. And so in after life, when we are walking with God in the joy and enlargement of his covenant, yet conscious from day to day of peculiar weaknesses,—noticing that it is on this side rather than on the other side that we are betrayed,—it becomes us to make an acknowledgment of that peculiar infirmity; and not an acknowledgment only, but to determine with ourselves, (for there are such things as spiritual determinations,) to determine with ourselves,—not in our own strength, but in the strength of Almighty God in Christ,—that we will aim at the destruction of that particular propensity. This hint may suffice. And you will find in the Old Testament histories many cases which illustrate this description; the perfect heart renouncing *all* its evil, the imperfect heart retaining some things, whilst it abandons others.

Then, as a seventh particular, I mention, *humbleness of mind; a going softly in our walk with God.* Why, this, beloved, must surely be the result of the sense of sin. What! can I be proud, when I have been brought to see what a wretch I have made myself by my mis-

conduct? O, pride is for those that are unconscious of their real state and condition. He that knows himself is self-abased. And be sure, however we may make allowances, and fitly so, for the breaking out of evil,—for remember, the soul is not altered in its substance, it is the same substance; the difference between a man of God and a man of the world is, that the man of God has a power introduced into his spirit, which wars against the evil; he has "the law of the mind warring against the law of his flesh;"—and therefore, I say, we must make allowances for the occasional unhallowed breaking out of evil,—and that evil may especially stand in the exhibition of pride, pride may be the man's besetting sin;—yet when all allowance is made, it will be found to be the general and most appropriate description of the penitent, that he is an humble man. You heard St. Paul describe himself to the Church of Ephesus, as "serving the Lord with all humility of mind:" that was the character of his religion. And can you have a stronger specimen of it than what he says concerning himself to Timothy, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief;" and then adds, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting?" So that he was content to hold himself up as a model of the grace of God, because

he had been such a sinner: was not that humility? Again, can we have a more noble specimen of this disposition in the penitent, than David afforded, when he not only wrote that celebrated penitential Psalm, the 51st, but delivered it to the musicians that there might be a continual memorial of his wickedness in the Church; thereby surely giving a specimen of one heedless of his own reputation, so that he might manifest the grace of God shown in his forgiveness? Then take this as the seventh property of this habit of mind, *real humiliation;* the man, like the publican, smites upon his breast, and accounts himself unworthy of the grace which he has received.

I add one property more, *the recognition and assumption of the baptismal vow, and of the benefit which we have obtained through it.* Here you will be reminded of my remark as to the mistake with which men view their relation to God, dealing with themselves as heathens, when in fact they have been brought into a covenant with God, which it is their first duty to recognize, renew, and avow. I say then, if a person is brought to true repentance, it will be one of the first exercises of his mind, not only to confess his sin and be sensible of it with reference to that covenant, but also to aim at receiving the benefit of that covenant, by reviewing the state of his mind, and ascertaining that it be that very state of mind which was supposed for him in his Baptism. If a person be truly taught; if under the light of wholesome instruction he be made

to see what Baptism really is in the scheme of God; he will in the course of a few stages of his repentance be made to perceive that his offences against God have been breaches of his covenant. And if so, why then, it behoves him to come back to his covenant, to come back to that state of mind which was supposed for him, and to deal with its benefit as that which he most of all prizes. This will be his first effort. And accordingly, here alone, if I understand it rightly, here alone we have confidence and peace. I know not any ground of confidence but the act of God performed in my behalf. It is very well for me to deal with frames and feelings, and to say, Now I have assurance: but what shall be my assurance tomorrow, if it be only a certain quietness of mind today, which tomorrow breaks? No, I must have an act of the unchanging God in my favour, and then I am secure. Why, this is the act of Baptism. And the man whom God brings to the knowledge of his real state and condition, He brings to see the relation which has thus been given to him; a relation to which he has proved false, but a relation to which he is still entitled. So that, with all those preliminary dispositions I have described, he comes at length to this candid revisal of himself; he says, I have been a traitor, I have been false to my vows; I now take them sincerely and honestly upon myself; and having so taken them upon myself, I perceive that I have a title to the peculiar benefit,—that benefit being no less an one than union with the Lord Jesus

Christ; perfect oneness of body and soul with Him, sacramentally bestowed upon me; to be realized in its fulness hereafter: that benefit I am now entitled to; that benefit is the joy of my heart, and the guide and strength of my life. You will easily perceive that an application of like kind belongs to that exercise of repentance which forms a part of the daily walk and spirit of a Christian. What! I have repented: I am one bound to renounce the world, the flesh, and the devil; I am one bound to believe in Christ; I am one bound to make the mind of Christ my aim. I have not done this. I have acted inconsistently with this engagement; I have loved the world, or the flesh, or the suggestions of the devil, instead of hating them; I have forgotten my Christ; I have lacked and thought nought of his mind. But now it grieves me at the heart that I have been thus overcome; I am cut to the heart to think that one so related and so favoured should have acted thus unworthily. I come back to my covenant. When I said I renounced, I did not presume to say I never should be sensible of the love of evil any more; I said only, It is my determination to resist it. It is now again my firm determination to resist it; I will resist it, especially with respect to that kind of evil into which I have now fallen. Why then, I have come back to the mind which was supposed for me in my Baptism; however unworthily I had acted with respect to that relation, I have come back to that mind; and I therefore seal again upon myself the

benefit which I had formerly received; I take again to myself the seal of my forgiving God, and go forth with new strength, assured that He will keep me in fidelity to his covenant. And however I may occasionally be a violator and a transgressor of it, of this I am firmly assured, He will keep the feet of his saints, and He will not suffer them to be greatly moved. He that keepeth me neither slumbereth nor sleepeth. He will present me at last in the purity of my baptismal dress.

April 5, 1829.

SERMON XII.

PHILIPPIANS ii. 5—11.

LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS: WHO, BEING IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD: BUT MADE HIMSELF OF NO REPUTATION, AND TOOK UPON HIM THE FORM OF A SERVANT, AND WAS MADE IN THE LIKENESS OF MEN: AND BEING FOUND IN FASHION AS A MAN, HE HUMBLED HIMSELF, AND BECAME OBEDIENT UNTO DEATH, EVEN THE DEATH OF THE CROSS. WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME: THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH; AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER.

IT is one of the characteristics of the united Church of this empire, to observe holy seasons. And it is one of the advantages of such a practice, that the several parts of the truth of God are brought distinctly into view at stated times. He who knows what it is to examine and enquire after truth, knows that this can only be effected, as we are constituted, by taking it up in parts.

It is well to have a general outline of truth supplied to us. If we draw not a wide circumference, it is impossible that we can comprehend any part of the truth correctly. But, when our circumference has been widely drawn, it is by the contemplation of each arc, if I may so speak, of this circle,—by the minute contemplation of it as divided into degrees,—that we come to know the whole. And therefore I must call upon you to join with me in thankfulness to Almighty God, that He has placed you and me under a dispensation of his doctrine which leads us into a minute examination of its several parts.

I have another observation to add, which is, that large experience convinces me it is only by the minute and particular knowledge of the truth of God,—which may be expressed by various terms, but all those terms are coincident; call it "the mystery of his will," call it "the faith,"—it is only by taking into our minds the distinct apprehension of this mystery, this faith, this truth,—which can only be effected by examining it minutely in parts,—that we are made "strong in the Lord and in the power of his might." O, beloved, ignorant persons may tell you that it is not necessary to go up into the height, and down into the depth; to go to the west, and to go to the east, in the examination of the body of truth; but he who knows what it is to dwell in a world of sin and temptation which is continually drawing him to other objects, to objects of evil, to the flesh, and not to the spirit, will testify that

it is only by having the mind occupied in God,—it is only by the using of God,—that we can be kept from evil; which use of God we can only attain to by the knowledge of Him; which knowledge of Him we can only attain to by the knowledge of the mystery of his will, the faith, the truth, which He hath devised and hath set before us for the very purpose of making himself known, of making us acquainted with Him. Do you want to know what the effect is of his making us acquainted with Him? "Acquaint now thyself with God, and be at peace." There is no other way of peace, even as there is no other way of strength and of righteousness.

Beloved, I have made these remarks to draw forth your gratitude first; and not your gratitude only,—for you cannot have gratitude, except you approve in your own conscience the assertion which I have here made: except in your own conscience you are led to know the value of truth, you never can laud God for putting you into a situation and relation whereby his truth is brought into your heart, and into your mind, and into your service, and into your contemplation, and into your enjoyment.

Then I have followed the guidance of the Church in selecting this passage in particular for our present contemplation: a passage which leads us into one portion, and that a most important portion, of the mystery of God's will, of the faith, of the truth; namely, the humiliation of the Second Person of the Godhead;

the humiliation of one who is essentially the co-equal of the First Person and of the Third,—even Jesus Christ of Nazareth, who has for the basis and foundation of his being the infinite eternal spiritual substance of the Second Person of the Godhead. We are drawn to this portion of the mystery of God's will by an exhortation. And for this exhortation I must prepare the way, by showing you in few words the connection in which it stands.

This apostle speaks with great pleasure, and with great praise, of the church to which he is writing. He declares that he is in the habit of praying for them. He then testifies as to his own circumstances, which have appeared to be adverse, that they are turned out to his advantage, and to the advantage of the cause of God. He then expresses his earnest expectation as to what should be the final result of his present imprisonment, and the trials he is undergoing. He then founds upon this representation a demand upon the individuals of this Church; first, that their "conversation be as it becometh the gospel of Christ" generally, and especially in union of spirit,—that they may "stand fast in one spirit, with one mind striving together for the faith of the gospel." And then he demands of them confidence in the face of their adversaries; that they should not be dismayed or terrified, but on the contrary should be bold in maintaining the truth, whatever conflicts it might bring them into. And then, as what appears to be the particular object of his epistle, he calls them more distinctly to unity; sug-

gesting to them that, if there be any ground of urgent persuasion and exhortation to those that are in Christ, —if love in its exercise and power be a source of consolation,—if there be such a thing as the common possession of the Holy Ghost,—if there be such a thing as compassion,—on all these several grounds he would urge them to that which it is his especial desire to see exercised among them,—a spirit of unity and concord. Then he naturally enough dissuades them from those things which are calculated to break unity and concord; namely, strife, a spirit of contention, and of vain glory. And he inculcates the disposition of humility and lowliness of mind; "In lowliness of mind let each esteem other better than themselves." Now, beloved, can you possibly hear these words without being sensible what effect the maintenance of this principle must have? What is it in fact that produces all the strife and contention of the people that are in the world? It is an eagerness to press for what is our due; that is, our due according to our own estimate; and we esteem our due more highly than what is true; we set a value upon our condition beyond what it demands: and therefore we continually strive with others to get that which we fancy we deserve, but which they disclaim as our right. So that, I say, if a person could be brought to this mind, that he really does esteem others better than himself, why then, strife is at an end. "Look not every man on his own things, but every man also on the things of others." I take that in con-

nection with the preceding remark; that a man is exceedingly sensible to his own eminence, to his own excellences and qualities which require respect, but he overlooks the excellences of his neighbour, and therefore he tries to bear down all before him. I merge this direction therefore in the preceding. In lowliness of mind we are to esteem others better than ourselves, by looking at what they possess as well as at what we possess; by urging their claims to respect and observance as well as our own.

"Let this mind be in you, which was also in Christ Jesus." Now I consider again that the mind of which he speaks is the mind of which he has already spoken; namely, that of giving up all self-preference, and taking a station below that which is really our due. Now you must perceive, beloved, that, if we are content to take a station below that which is our due, we never can contend for one that is higher than our due,—for one which even others may think higher than is our due. The whole therefore may be resolved into a recommendation of humility; say rather, of self-humiliation; that we be content to place ourselves in situations which are below our equitable demand, just as Christ did. And this is the introduction to that splendid representation of the act of the Second Person in condescending to endure what He did. I have given you the introduction to this description; and my plan will be, as briefly as I can, to set before you the substance of the act here

recorded, and then to enforce the exhortation drawn from it; the exhortation to self-humiliation; to the voluntary taking of a place lower than that which we have a right to; because surely Christ's act was that of taking a place lower than that which He had a right to, when first He submitted to the lowest possible state of infamy, and then took that as a gift, more than which is truly his due. In taking the dominion of the world as a gift from the Father, He took that which is less than his due; because it is not the world only, it is all that ever can exist, which by right belongs to Him as a self-existent Person in the self-existent essence; but He has condescended to receive as a gift,—after the depth, the lowest depth of humiliation into which He plunged himself,—has submitted to receive as a gift the empire of the world.

"Let this mind" then "be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." An attempt has been made,—but the most foolish, perhaps, and preposterous that ever was made,—to render these words, "did not think of such a thing as the robbery of being equal with God." There is no pretence whatever for such a construction, such an interpretation; the interpretation we have is indisputably correct: that He, being in the form of God, thought it no robbery to assume equality with God. Now here, beloved, it will be necessary to remind you that it is most true that, by a predestinative and covenant as-

sumption, Christ has subsisted as the risen and exalted Second Person in manhood from the beginning, from a conceived instant in past eternity. But the reality of his form, until He took the human nature in the Virgin's womb, was that of the eternal infinite spiritual substance of the Second Person. Beloved, I think it necessary to make this remark, lest, in contemplating the representation which is distinct from, but not opposite to, that which you are continually hearing, you should fancy you were hearing a contradiction. You never have heard any thing which was inconsistent with this broad fact, that the Second Person of the Godhead did not really take the human nature until his incarnation,—according to the common computation, about four thousand years after the creation of the world. This passage then represents the steps by which He achieved his present state. He was "in the form of God." Now that does not mean "form" as opposed to "reality." It is an accurate and (I might say) philosophical mode or phrase for representing that He *subsisted as* God,—a Person distinct from the First, and distinct from the Third; yet as truly an eternal infinite spiritual substance as either of the other two. He so subsisting thought it no robbery to claim an equality with that Person who is called, preeminently called, as you are continually hearing Him called, "God;" that is, the First Person; whose fuller title is, "the God and Father;" that title being taken from the system of operations which He is

executing, after having devised them, in Christ. Well then, He was subsisting as God, and thought it no robbery to claim perfect equality with the First Person; "but made himself of no reputation," (the expression is, "He *emptied* himself,") "and took upon Him the form of a servant:" all creatures being the servants of God. Notice that. Every moral creature,—by which we mean, every creature capable of thought and will,—is by the very possession and origin of his being, the servant of God. If therefore Christ,—that is, the Second Person,—condescended to become creature, He took upon Him the form of a servant. And therefore you will observe, as before, with respect to the word "form." It is a philosophical mode of expressing that He *subsisted as* a servant. He subsisted as a servant, by subsisting as a moral creature; as one made of God; possessed, by that making, of powers and capacities whereby He could do the will of God; for we do not speak of the brutes as the servants of God: when we talk of a servant, we suppose a nature which is capable of doing the will of another, of voluntarily submitting itself to the directions of another. And therefore, when He says that He took upon Him the form of a servant, we are to understand that He subsisted as one who had undertaken to be subject to the will of God; all moral creatures being so subjected. But in doing this He "made himself," it is said, "of no reputation;" or according to the strict rendering of the original, "He emptied himself."

Now, beloved, this is a matter of which I should be glad to speak distinctly. It is a point of great nicety; but I think it may be intelligibly stated. The substance of the Second Person did not cease; and, if the substance of the Second Person did not cease, its powers and capacities did not cease. But what if this substance, possessing its powers and capacities, should consent to take the suggestions of another substance to itself, so that the determinations,—the volitions, if you please,—I believe it is a sufficiently intelligible term,—so that the volitions of this eternal infinite spiritual substance should be framed according to the volitions of that inferior created substance which He adds to himself? Now what would you say in that case? Would you not say that He had emptied himself of the powers and capacities of his eternal infinite spiritual substance, when He says He uses no more of those infinite powers and capacities than is accordant with the determinations of the inferior created substance which He attaches to himself? And I appeal to you whether this is not precisely the account of the matter which you are continually in the habit of hearing; whether you are not continually in the habit of hearing that, the manhood consisting of soul and body, as the soul therefore of the manhood as inspired by the Holy Ghost who dwells in it,—as inspired by the God and Father not acting in his own person, but acting in the person of the Holy Ghost,—as that spirit of the man determines through this

inspiration, so did the infinite eternal spiritual substance of the Second Person determine, and having determined send down—O take my expression—sent down his determinations to the inferior substance which He had attached to himself. And thus it was truly the Second Person who acted the volitions of the manhood. And how acted? By means of the substance which He had taken to himself; by means of the human substance. So that, if God enable you to take hold of these words of mine, you will most distinctly perceive that it is truly Godhead acting in and by manhood,—it is truly God that acts in every act of man performed by Jesus Christ. The "emptying" of himself therefore, as you perceive, consists in this, that He limited the exercise of the powers and capacities of the infinite eternal spiritual substance of the Second Person, to the entertaining of the determinations, and the operating of the suggestions and decisions, of the manhood. "Being in the form of God, He thought it not robbery to be equal with God, but emptied himself, and took upon Him the form of a servant, being made in the likeness of men."

Now something has been insisted upon, in another passage (Rom. viii. 3), from the expression "likeness"; "in the likeness of sinful flesh." Some have said that "*likeness* of sinful flesh" discards the *reality* of sinful flesh. I ask, Does "likeness of men" discard the reality of manhood? Does anybody doubt here that Jesus had reality of manhood as well as the likeness of it?

What is meant then by the expression of "likeness?" Why, that He not only was verily a man, but appeared verily as a man, and appeared as though He was only a man. It does not deny the reality of his manhood; but declares that with the reality He had the resemblance; that He had all the figure and form of a man, with the real properties, powers, and capacities of a man. "And being found in fashion as a man, He humbled himself." The great humiliation was the taking of manhood; but, not content with that humiliation, He went to the lowest depth of manhood's humiliation, "and became obedient unto death." Now understand that rightly. He became subject to the will of another,—that is, to the will of God,—even unto the extent of suffering death. And, as though the suffering of death was not enough, He must suffer it in the most agonizing and most degrading form, even the death of the cross. Notice therefore,—the object being to teach us the lesson of self-humiliation, we are taught it by a twofold humiliation of the Second Person of the Godhead; first, in taking manhood, as He did, unto the extent in which I have described the effect of that act; and then, when brought into the reality of manhood, submitting to the lowest condition in which man was ever found. He became obedient,—that is, obedient to his Father's will,—unto the extent of suffering death, even the death of the cross,—which every body knows to have been the most painful as well as the most infamous that man ever sustained;

the death of the malefactor slave, which no Roman citizen was allowed to die. And the Romans, you know, were at that time the great citizens of the earth.

"Wherefore God also hath highly exalted Him." "Wherefore," that is, as the purchase of this humiliation, "God also hath highly exalted Him:" "also," that is, carrying on the subject from the state of his humiliation: it was God that appointed Him to die; it was God also that appointed Him to be exalted: I wish to give you the import of the word "also," and to give every word its due and proper weight: "wherefore God, having ordained and brought Him to this state of humiliation first of all, did afterwards highly exalt, exceedingly and beyond measure exalt Him." "And gave Him a name which is above every name." Now there is a nicety, beloved, in this expression, which I should be glad to fix in your mind. You may be led, perhaps, to think that the name here spoken of is "Jesus." But the truth is, He hath given to this Jesus a name which is above every name,—namely, that of "Son." And this you find distinctly laid out and insisted upon in Heb. i; where it is said, comparing Christ with the angels, that He "hath by inheritance obtained a more excellent name than they." And that is what is insisted upon throughout the whole of John xvii. "Father, glorify thy Son, that thy Son also may glorify Thee." And then He goes on throughout the chapter to speak of that name; that name, which does not

mean God's name, but the name which God has given Him for a certain purpose,—that is, the name of Son. Now just notice my observation here. He hath given to that Person who received the name of Jesus at his circumcision, He hath given to Him the style, title, relation, which expresses that He is at the head of the creation, which expresses that He stands forth as the deputy, the substitute, the representative, the vice-gerent, of the God and Father. But then, if you will consider a little, the name "Jesus" implies this when rightly understood. You are continually in the habit of hearing that "Jesus," properly interpreted, is "God the saved one." Now how is Jesus God the saved one, but by resurrection from the dead? And what substance was that which was raised from the dead,—what in fact is necessary to constitute resurrection, but that the same substance be produced over again, after having ceased to exist in the form in which it had been produced? I am obliged to use several words, but I have not given you one word more than is necessary here; that it is essential to resurrection that there be a reproduction of the same substance, —that the substance which had been produced before be produced again, precisely the same substance, though its form be changed. Now why do I insist upon this? Just to show you that, whereas the propriety of the sonship of Jesus stands in his being raised from the dead,—according to what is said in the second Psalm, "I will declare the decree; the Lord

hath said unto me, Thou art my Son; this day have I begotten Thee;" (and if you want the authority of inspiration to fix it upon the fact of the resurrection, you will find it in Acts xiii, where that Psalm is expressly declared to have been fulfilled in the resurrection of Jesus;) if, I say, the propriety of the sonship stands in God's having raised Him from the dead, so it is essential to resurrection that the same substance should have existed before by generation. * * *

I find that I must here close my present remarks, and I am sorry to leave the subject just in the midst; but I trust God will enable me to resume it again, unto your further and more complete edification.

April 12, 1829.

SERMON XIII.

PHILIPPIANS ii. 5—11.

LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS: WHO, BEING IN THE FORM OF GOD, THOUGHT IT NOT ROBBERY TO BE EQUAL WITH GOD: BUT MADE HIMSELF OF NO REPUTATION, AND TOOK UPON HIM THE FORM OF A SERVANT, AND WAS MADE IN THE LIKENESS OF MEN: AND BEING FOUND IN FASHION AS A MAN, HE HUMBLED HIMSELF, AND BECAME OBEDIENT UNTO DEATH, EVEN THE DEATH OF THE CROSS. WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME: THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH; AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER.

I HAVE declared to you in my Sermon of this morning the connection and meaning of these words. The connection is, a claim upon this people to whom the apostle writes, to assist his expectation of the advantage which was to accrue from his imprisonment and various sufferings for the cause of Christ, by their

conversation and behaviour. Their conversation must be such as becometh the gospel of Christ; which especially stands in a spirit of unity and concord: and to this he would add, a fearless undaunted spirit towards their adversaries. And then he comes back again to this spirit of unity and concord, of which he perceives that a most essential advancement will be made by a willingness to take the lowest room; that there may be no contention and striving, each with other, for preeminence; but that each may be content to take a place lower than that which is really due to him. Now by way of encouraging this spirit of self-humiliation he proposes to them the example of the Lord Jesus Christ; and in proposing this example sets before us a vast portion of the faith of Christ, the truth, the mystery of God's will; by which faith, or truth, or mystery of God's will, we are taught the nature of God, his being, and his relations, unto the knowledge of Him; in which knowledge stands our strength, our wisdom, and our consolation. Beloved, I opened the relations of the subject this morning. I told you the conviction I had, that man can only be strengthened in a holy and obedient life, such a life as is the exhibition of a correspondent heart, by the knowledge of God,—and can only come to the knowledge of God by the knowledge of his plan or counsel in Christ. It is by knowing God unto the contemplation of Him, unto the use of Him, unto the enjoyment of Him, so as to find our happiness in Him,—it is thus, and thus

only, that we can be made strong and happy. And this knowledge of God can only be derived to our souls from that source which God has appointed and devised for it,—even his plan or counsel in Christ, which He has made to be the teacher of his being and his character, of his government, and of all whereby we are to know what He is. You see then, beloved, that the introduction to this subject is a desire to promote the spirit of self-humiliation. I shall therefore prosecute the plan which I commenced this morning. I shall, in the first place, show you distinctly the meaning of these words, which I have but partially considered hitherto; I shall then draw your attention to that portion of the faith which is exhibited in these words; and then endeavour to enforce the exhortation which introduces them,—namely, that you put on a spirit of self-humiliation, a willingness to take a place amongst your brethren which is lower than your due, your proper, your right place,—for thus only can you promote in your own soul and in the souls of others that spirit of unity and concord which is so essential to the well-being and well-doing of Christianity.

I explained the former verses then; that, though the Second Person of the Godhead hath, from the beginning and in the beginning, by a predestinative and covenant subsistence, been regarded, and hath regarded himself, as that risen Man who had passed through death, having taken union with man by taking a body of his substance,—though, I say, He had obtained that elevation

as the risen Second Person in manhood, by a predestinative and covenant subsistence, before a stone of the world was laid, yet, as to verity, He was no other in personal substance than the eternal infinite spiritual substance of the Second Person of the Godhead before his incarnation, which took place somewhere about four thousand years after the creation of the world. And the view here taken,—which is that of a change in the reality of his substance and relations by reason of his incarnation, death, and resurrection,—is not contradictory to, or inconsistent with, that view which is elsewhere taken of his predestinative and covenant subsistence as the risen Godman before the world was made: it is not contradictory to, or inconsistent with, that view, though distinct from it. This is what I laid down in my Sermon of this morning. And having made this preliminary remark, I proceeded to show you that it is here stated that He,—until this operation of his incarnation being subsistent as very God, the eternal infinite spiritual substance of the Second Person, —counted it no robbery to claim perfect coequality with that Person who is preeminently called God, the First Person; but, being such, and making such claim, "He emptied himself, and took upon Him the form of a servant, and was made in the likeness of men." He condescended to limit the exercise of the powers and capacities of his eternal infinite spiritual substance as the Second Person, to the powers and capacities of that created substance which He joined to himself,—the

substance of the perfect manhood as inspired by the God and Father,—that is, by the First Person, not acting in his own person, but in the person of the Holy Ghost, the Third Person,—in which Person, according to the substantial differences and essential relations of the three coequal Persons of the Godhead, it is his course, and has evermore been his course, and must evermore have been his course, and must evermore be his course, to act. I do not enter minutely and particularly into this explanation. I should have been glad to have spared it altogether; but some of you may not have heard what I advanced this morning, and therefore it is necessary that I should give you the substance of what has been declared. Then, in thus condescending to "empty himself," He condescended to put forth only such powers and capacities in his eternal infinite spiritual substance as the Second Person, as should meet and be corresponding with the decisions and determinations, or (in one word) the volitions, of the finite substance which He took up, which He joined to himself, by conception in the Virgin's womb, —assisted, enlightened, strengthened, preserved, kept in their proper state and order, as those powers and capacities are, by the inspiration of the God and Father acting in and by the Third Person. And having thus "emptied himself," and taken upon Him the form of a servant,—which I noticed more distinctly this morning; every moral creature is a servant of the one true and living God,—having, I say, "emptied himself" (in

the sense I have ascribed to these words) and taken upon himself the form of a servant, "He was made in the likeness of men;" which does not mean that He had only the image or form or resemblance, but that He had the reality, and had all the appearance also, all that could call for the recognition of a man in Him. Then here, as I noticed this morning, was the first step of his humiliation; that He condescended thus to take manhood, in order to that course of operation which I have described. And then a second step of humiliation is added; that, being this very man, "He humbled himself, and became obedient,"—that is, undertook to do, and did actually execute, the will of another,—even unto the enduring of death, and that of the most agonizing and degrading kind, the death of the cross. "Wherefore God also hath highly exalted Him." I proceeded as far as these words in my Sermon of this morning. "Wherefore," —that is, as the fruit of his voluntary humiliation and obedience unto death, even the death of the cross,— God did as well exalt as He had previously humbled; for, whilst it was the will of Christ to be humbled, it was the will of the Father which prescribed and led to his humiliation. Therefore it is very fitly said that He "*also*" exalted Him; alluding to what He had done before, which was the abasing of Him. "Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name." I gave you some hints about this name this morning. I told you

that it is not properly the name of "Jesus" which is the name of his exaltation. It is the style or title of "Son." "Thou art my Son; this day have I begotten Thee." This is the title of exaltation; this is that name, more excellent than that of the angels, which He hath, it is said, "inherited,"—which He hath obtained by lot,—that is, by the appointment of God, who hath made Him to be heir of all things, even as by Him in this character of the heir of all things He made the world. Beloved, I should be glad to repeat much that I said this morning; but I must forbear, and content myself with just a hint. The name of "Jesus" is not that high and exalted name; but Jesus has a name which doth give Him pre-eminence, and that name is the name of Son. Nevertheless, as I noticed to you this morning, the name of "Jesus" implies this high style, or title of Son; for the name of "Jesus" imports "God the saved one." And how is He God the saved one, but by resurrection from the dead? And that resurrection from the dead it is which truly constitutes Him the Son of God, even as that resurrection does also imply a prior generation; because resurrection is reproduction, and that is not resurrection, which does not set forth in being a substance which hath been precisely the same before, though its form and state is now different. I notice therefore from hence that, though the name of "Jesus" is not that name by which Jesus is proclaimed to be above every other creature, to be the

head and lord of creation,—but "Son" on the contrary is that name; yet still the name "Son" is implied in the name of "Jesus." Then it is said here, that He hath "given Him a name which is above every name." I must just remind you that Heb. i and John xvii are the portions of the Word to which I refer you for my justification in marking this distinction,—and my abundant justification; adding with it the assurance that only thus can you give consistency to the sacred text, and truly enter into its meaning.

Having made this remark, I may pass on to illustrate the testimony here borne; that God hath "given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Now I would desire you to notice the peculiar nature of the veneration which is expressed by "bowing the knee." I believe some would gather from hence the offering of worship. But, if you consider the matter a little more particularly, you will perceive that this is not implied in the bowing of the knee. Refer now to Gen. xli; where the account is given of the exaltation of Joseph. It is said (verses 41—43), "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and

he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." Pharaoh did not mean that they should worship Joseph. He meant only that they should pay him the veneration due to their superior, or head, the second in dignity to himself in the kingdom of Egypt. So again, in the account which we had this morning (Matt. xxvii) of the mockery with which the Lord Jesus Christ was treated, when the soldiers mocked Him, and put the crown of thorns upon his head, and bowed down before Him, they did not mean to pay Him adoration as an object of worship; but they meant to acknowledge Him in mockery as the king of Israel. And this was just what they said to Him; "Let Christ the king of Israel descend now from the cross, that we may see and believe." I feel it necessary to make this remark, because I believe it is the common notion of bowing the knee, that it is an act of adoration. But I ask whether the subjects of our prince do not continually bow the knee before him,—and do they thereby mean to testify an act of worship and adoration? You perceive therefore, what is added fully confirms this remark. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." This has respect to the future state of the creation, when there shall be "things in heaven,"—those that have passed into the state of glory with Christ accompanied by the

holy angels; those that are dwelling "upon the earth" under the dominion of the Spirit; and those that are in chains "under the earth,"—for even they shall be compelled to acknowledge the sovereignty of Jesus. It is to this future period that the expression applies. And the substance of the testimony is, that God has appointed that every member of the creation who is capable of paying homage shall render homage to the Lord Jesus Christ; they shall bow the knee of submission and subjection before Him; and they shall confess, every tongue shall confess—what? not that Jesus Christ is the object of worship, properly so called; but that He is "Lord;" that God has made Him Lord; and as Lord He shall be obeyed by all creature. But what sort of lord? Not as the Self-existent, who is the necessary proprietor of all things; but as a Person invested with dominion by that necessary proprietor of all things, "unto the glory of God the Father;" that is, unto the manifestation of the excellency of another Person,—a Person who is distinctly entitled "the God and the Father,"—according to those words of the Lord Jesus Christ, "I ascend unto my Father and your Father, and to my God and your God." So that no title can be more distinct,—I will not say, more frequent; but frequent enough; none more distinct, and sufficiently frequent to establish it,—"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not" (2 Cor. xi. 31). I would just notice that, in many

instances where this form of speech occurs, in which this ought to be the rendering, "the God and Father," our translation does not exhibit it in that form.

Now, beloved, I must enlarge a little upon this testimony, that you may be preserved from an error. The constitution of the Godhead, if I may so speak, is plainly this; There are three strictly and perfectly coequal Persons subsistent together in one undivided and indivisible substance or essence: there are but three; but those Persons have their substantial differences, and have their subordination; and that arising out of their essential subsistence; not a variation or difference which is made,—which is the result of will, and which is therefore contingent, as opposed to necessary,—but which is truly and properly necessary. This has been overlooked; and persons have regarded the Godhead as three independent, and what (by way of distinction) we call coordinate, Persons: the truth being, as I have stated, that there are essential differences in the nature of the Persons; and that they have a relation of subordination,—the Second to the First, and the Third to the Second and the First,—arising out of their peculiar constitution: that there is the fountain of Deity, the First Person; that out of that fountain of Deity arises, by necessary and not voluntary origination, the Second Person; that out of that Second Person arises, by the same sort of necessary origination, the Third Person: and that, thus connected with each other in their origin, there is a

relation of subordination, whilst the essential substance of the Three is strictly coequal. Nor, as I have often said, can we have any difficulty in apprehending the nature of this subordination as perfectly consistent with the strictest coequality, because, whilst we allow to the son of a human father all the properties, powers, and capacities,—yea, he may *exceed* in those powers and capacities,—that are the essential substance of the father, we place the son of a human father in a rank below him; and we account that a son acts very inconsistently with the relation which he bears to his father, if he assumes to be his coordinate, his fellow in rank; just as the common soldier in an army is of one nature with his general, yet you would account it preposterous and unseemly, if he should presume to claim equality of rank with his superior officer. Well, having made this remark, and having desired you further to notice that the necessary result of this strictness of coequality, and this necessity—I beg you to take notice of my words—this necessity of origination, is, that it is not that the Father chooses to have a Son, and that the Son chooses to originate the Spirit,—but that it is as necessary to the existence of the First Person that there be the Second and the Third, as that He himself be; and therefore precluding by this representation the possibility of annihilating the strictness of the coequality of the Divine Persons; and further maintaining that, according to this strictness of coequality in the one undivided substance of the Godhead, in which

these Persons have their necessary origination, it must follow that each has his claims to all the dignities and all the glory of the Godhead; maintaining this,—not only assenting to this, but maintaining this;—my assertion has ever been, that the Lord Jesus Christ, by consenting to that humiliation which is here described, by taking that position in rank which He does in the voluntary constitution (which you are to preserve from any mixture with the essential constitution) of the Godhead,—for you can understand the difference between an essential constitution and a voluntary one,—between that which is necessary and cannot be otherwise, and that which is the result of choice,—and the arrangements of the constitution made in Christ are arrangements of choice,—the Second Person then, having by choice made himself a creature, by that submission which I have described,—by that willingness to take a created substance into union with his eternal infinite spiritual substance, and to keep the powers and capacities of his divine substance in unity and harmony with, and (as I have at another time said) so as to keep pace with, the powers and capacities of the assumed substance,—He by this act has put himself out of the pale of that respect which as the Second Person of the Godhead He would be entitled to. I have remarked, and I will repeat the remark,—no doubt there is that in the essential constitution of the Godhead, which is correspondent to the form taken by the assumption. No doubt there are those personal differences, and

there are those relations consequent upon those personal differences, which cause the assumed relations, the voluntary constitution, to be an apt shadow of the essential constitution of the Godhead. No doubt this is so. But what we have to do with is the voluntary constitution; we are to deal with God on the ground of that voluntary constitution; and according to that voluntary constitution we are prohibited from rendering worship to the Lord Jesus Christ, because He takes the place and the relation of a creature, and of *a made Lord*, whose honour, emoluments, and dignities are the result of gift; according to that testimony which I am so often setting before you, and which is here as distinctly borne, "God hath *made* that same Jesus, whom ye have crucified, both Lord and Christ." And let me add one testimony more, where others might be added: indeed I will mention two. In Heb. iii. 2, it is distinctly said, speaking of Christ Jesus, "Who was faithful to Him that *made* Him;" we say, "*appointed* Him," but we find in the margin it is more properly "*made*;" but it comes to the same thing; "faithful to Him that *made* Him, as also Moses was in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house." And the other place that I would refer you to is 1 Pet. iii; where it is said, "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him."

Are any of you surprised that I have spent so many words upon the illustration of this topic? Beloved, it is an all-important topic. I desire you to mark the distinction between that essential lordship which arises out of the necessary being of God, who, as the Self-existent, is the originator of being to all creature, and therefore has an inherent dominion over all creature,—I desire you, I say, to distinguish between this dominion and the dominion which is matter of gift, which is not essential, but instituted. Now it is not the essential but the instituted dominion, with which the Lord Jesus Christ is here declared to be invested. "Wherefore God also hath highly exalted Him, and hath given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord," made such by the God and Father, "unto the glory of God the Father;" that is, that God the Father may be glorified,—which means, "may be shown to be what He truly and essentially is."

So that the substance of this passage is; The Second Person of the Godhead has submitted to take a place inferior to his own proper place, unto the glorifying of God; do ye also each of you submit to take a place inferior to your proper place for the same end. Beloved, I am sure you must have noticed the importance of viewing every testimony of the Word of God according to its connection. Now this,

as we all know, is a most splendid attestation to the act of Jesus Christ. But take it out from its context, and you lose not only a great portion of its beauty, but a great portion of its truth; for you are not led to apprehend that it is the humiliation to which Christ submitted, and which becomes the fit motive for our humiliation,—which caused this ample testimony to be borne here to his act.

Then it is important to the use which I would make of this passage, that you should take distinctly into your minds the end for which this arrangement has been made. The Second Person of the Godhead has "emptied himself," has become man,—has submitted to the lowest degradation, infamy, and pain, as a man,—and has been exalted to a dignity (as I noticed this morning) less than his proper and essential dignity,—for essentially He is the proprietor of all things, and yet He has taken the dominion of this world, of this universe, as the boundary of his habitation and of his majesty, whereas his habitation is all space, and space does not comprehend Him, and his majesty extends to all that can ever be produced by the infinite wisdom and power of God,—so that, exalted as He is after that lowest depth of degradation, He is not even now exalted to the dignity which He essentially possesses; He is still a degraded Person; He is still a Person who has "emptied himself;"—all this, I say, has been done, in order that the God and Father may be made manifest,—in order that the Godhead may be dis-

played in his person. And then, though we are prohibited from the worship of the Lord Jesus Christ, as I have said,—the Second Person as now clothed with humanity,—and from the worship of the Spirit, as that Person who has submitted to be the Servant of God's Servant,—yet, understanding, as we must do, the essential nature of the Second Person which still remains, whilst the powers and capacities of that nature are by voluntary consent limited,—through this made Lord and Christ, and through the Spirit as his Servant, in worshipping the God and Father, we acknowledge what is the essential dignity and, if I may so speak, the natural essential due of that Person who even now, even in his exaltation, has dimmed his essential majesty. Well, beloved, the remark which I would wish you to take here is, that all this plan of which the essence is self-humiliation,—which self-humiliation leads to the mention of it here,—all this plan has been devised to the end of making the Godhead known in the First Person,—in the Person who has the relation of the God and Father to the Lord Jesus Christ.

And now let me first distinctly set before you the portion of the faith which is thus brought into view. Beloved, I fear many imagine the faith to be a very small thing; what occupies of necessity but very little thought in apprehending it. But the reality is, that the faith is a matter of very wide compass, and comprehends a great many particulars. You might judge this from the Apostles' Creed; you would gather

it more preeminently from the Nicene Creed; and still more preeminently from the Athanasian Creed, which is of larger compass, and which is more minute and particular in its description. If you consider that the faith is expressed in those creeds or confessions, you must plainly see that to apprehend the faith is a matter of wide aspect, and requires much compass of observation, of discrimination, and of discernment. So it is. And observe, it is only a part of this widely compassing subject, which is really set before us in its distinctness in this great portion of the Word of God. Certainly it may be understood to express the most material part; and with a little addition, or rather by taking in such matters as it implies, as well as such as it expresses, we may make this testimony nearly coincident with the wide range of the truth as it is in Jesus, or the mystery of God's will. But I should rather take it in its distinctness, and say it sets before us the union of God with the creature, and its degradation through sin in order that He may exalt it. The exaltation of the creature with God in it, is the end here declared; the humiliation of the Second Person, the mean of attaining that end. Now let me just set this assertion in something of its distinctness before you. Do you not perceive that the issue is, the creature exalted? For what is this Person whom God has exalted? Is it not, Jesus now made a creature? And therefore it is the creature exalted; according to the testimony which He himself bears in another place,

"The glory which Thou gavest me I have given them; that they may be one, even as we are one." And what is that "one as we are," but that there shall be a multitude of persons of mankind formed into an unit mass like unto that unity which God has given to himself with Christ? "I in them, and Thou in me, that they may be made perfect in one,"—that is, "that they may be perfected into one substance,"—"that the world may believe that Thou hast sent me." Then, you perceive, the exaltation of the creature has been effected by this arrangement. And how has this end been accomplished, but by the humiliation of the Second Person? He who, being in the form of God, thought it not robbery to be equal with God, has "emptied himself," and taken upon himself the form of a servant, being made in the likeness of men, and has died in that form an ignominious and degrading death; and that has been the mean, this humiliation of the Second Person has been the mean, whereby that purpose of God to exalt the creature has been accomplished.

Now, beloved, we have not in this place that full testimony which I am in the habit of bearing to you, concerning the future beatification of the creature; but we have that which lays the foundation of it. If God by this scheme, as here declared, has exalted Jesus, unto the manifestation of his own being, this is the preliminary whereby He is making way for that future enlargement of bliss which, when He shall have

accomplished this mystery of his will in Christ, He will proceed to fulfil. You have here then the declaration of the preliminary scheme; though you have not the declaration of the ulterior scheme, you have the declaration of that which is essential to the ulterior scheme,—of that which, when it shall have received its fulfilment, will have taken away all the difficulties which have lien hitherto, and shall till that moment have lien, in the way of making the creature happy, as it alone can be made, in union with God; of which you have the specimen in the union of the Second Person with the creature, in order that others may be taken into unity of substance with Him, such as the mystical Christ, that is, Christ the Head with his body the Church, doth present.

I must forbear enlarging upon this point. And yet I would, if God should enable me, just in two sentences show you what my aim has been. I desired to show you that we have here a most valuable portion of the faith exhibited. What is that portion? It is the humiliation of the Second Person by joining himself to the creature in the substance of Adam, when now that substance had become substance of sin,—in order that the creature may be set at the head of the creation. Is not this the thing declared? Is it not the Second Person made a creature, that is set at the head of the creation? Why, that is the thing declared. The Second Person made a creature,—voluntarily, by his own counsel and cooperation, become a creature,

—is placed at the head of the creation; but so placed at the head of the creation as to reserve to the Creator his proper dignity and preeminence. He is a constituted Lord; adding to that office of Lord the office of High Priest; He does not only lord it over the creation, but brings the creation, in the separated portions of it, into the spiritual and accepted worship of the God and Father; thereby preserving the proper place of the creature in its highest exaltation, as that which is distinct from, and subject to, and which owes all it has to the free gift of the Creator.

Then, beloved, I have two remarks to make for your improvement. First, I beg you to study this portion of the Word of God, that you may possess yourselves of the truth, that portion of the truth, or the faith, or the mystery of God's will, which is here declared. Why? that I may make you speculators in divinity? No such thing; but that, by studying this portion of the truth, or the faith, you may get to know that which it teaches, that which it leaves to be inferred, that which it implies, that which it sets before the mind and heart of the student, concerning God. Now let me just open this point. I beg your attention to a few verses in Col. i, which I shall not quote, but give you the substance of them. When the apostle declares what his prayer for the Colossians is, we find it to have been, that they might learn, that they might know, have a thorough knowledge of the mystery of God's will, and so might grow unto the knowledge of

God. Now take notice of these two things. His prayer for them was, first, that they might have a thorough knowledge of the mystery of God's will,—which is what I have been speaking of just now,—and that thereby they might mount up, they might grow unto the thorough knowledge of God; which thorough knowledge of God is only to be attained to by the intermediate step, the knowledge of the mystery of his will. Why then, do not you perceive that, in distinctly setting out before you an outline of the mystery of God's will, and then filling up the several parts of that outline, I am doing that for you, or rather leading you to do that for yourselves, which is the great object of this high pursuit? O God, make it the great object, desire, and pursuit of every one that hears me! O God, make it the great object, desire, and pursuit of my own soul, and of every soul that hears me, that we may come to the thorough knowledge of the outline and of the several parts of the mystery of thy will, that so we may be brought to the knowledge of thyself, which alone is happiness, wisdom, and strength!

But, again, I should have been glad to have enlarged upon the nature of humility. I should have been glad to have noticed to you how contrary it is to ambition, how contrary it is to strife and contention, how contrary it is to pride, how contrary it is to vainglory, how contrary it is to selfishness, how contrary it is to human nature, to the mind and heart of the natural man,—yet how happy-making, yet how lovely. I

should have been glad, I say, to have enlarged upon these particulars; but I must content myself with simply stating this splendid representation of the act of Christ, so brought before you, as the mean of generating the disposition of humility in your mind and in your heart. Go, study it; and God give you the mind,—God give you from it and in it that blessed disposition, which is the very bond of concord and unanimity, and which, as it hath appeared in the face of Jesus most beautiful in the sight of God, so be assured, beloved, it is not only that which becomes, which ought to be the characteristic of the creature, but it is that in which the Judge of moral beauty sees its perfection.

April 12, 1829.

SERMON XIV.

JOHN xvii. 17.

SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH.

WHAT day so meet to speak largely of the truth of God, as that on which the central act of which it speaks was accomplished? You must be aware, beloved, this is the day on which that which gives its foundation to the call of God for your faith and allegiance was effected. Is it not the dying of the Lord Jesus Christ, upon which God, having first of all reconciled himself to the world, does call upon the world to be reconciled to Him, that they may be one in affection? I must be allowed therefore, first of all, to state with some fulness, if God shall enable me, the great outline of his truth, and then, as my purpose is, to show you what ample confirmation is given to that statement by the words which the Lord in this chapter utters to his Father.

In this chapter is the prayer of our Lord Jesus Christ in the guest-chamber, when He has finished his discourse with his disciples, and immediately before He proceeds to endure his last sufferings. And you must have perceived that the words of the text naturally lead me to this order, as well as to this great outline of discourse; because, if there be an object which you and I ought to be pursuing, it is our sanctification,—that is, our being made like unto God, that we may be his meet and accepted worshippers. And the text directs us in what way to seek our sanctification: that God's way——for we are sure Christ did not pray wrong; we are sure that Christ's prayer was an opening of God's mind as to what his course with those whom He sanctifies should be—this text therefore directs us to the truth, a large knowledge of the truth, as the mean which God employs for making man to be like himself. And we are then told what that truth really is, or rather, where it is to be sought; namely, in God's Word; not meaning the Bible,—you will find that as we proceed,—not meaning the Bible, the Scriptures; but meaning that message of divine truth which God had first of all committed to Jesus, and then through Jesus committed to his apostles. How could He possibly refer these men, the apostles, in behalf of whom this prayer is distinctly made,—how could He refer these men to the Christian Scriptures, when not a page of them was yet written? It must have been something else then that He referred

to as "thy word," or (according to the emphatic form of the original) "that word of thine;" meaning, the particular word of God; what not only had the character of being God's word, but that word by way of eminence; "that particular word of thine;" meaning the word with which He had entrusted, first his Son, and then his Son's emissaries.

I proceed then according to the plan I have proposed; and I beg of God to give me a calm and distinct utterance.

Beloved, the truth of God must commence with God himself. Now I have often noticed to you what we are properly to understand by God; that we are properly to understand a single Person, the God and Father. But then this God and Father does not subsist alone; in his substance, the same substance with himself, are comprehended two other Persons with Him. Now, as I have often had occasion to remark, I believe that right reason, taking the fact that there is a God, would be brought to the conclusion that this God cannot subsist as a single Person, but that there must be two other Persons with Him. For example,—let me say by way of illustration; and remember it is only in the way of illustration that I urge it,—the substance of God, if there be a God, must be an infinite substance, and (we could not therefore doubt) an infinite spiritual substance. Now an infinite substance, as such, cannot apply itself to a finite action. There must therefore be a Person in this substance who can

thus represent the infinite as proceeding to a finite action. And again, this Person who proceeds to the finite action, whilst He is distinct from the infinite substance,—from Him who represents the infinite substance,—must also be distinct from that Person whose immediate application of himself produces the finite result. Now this may serve to illustrate the fact that there must be in the substance of the Godhead,—admitting that there be such a substance at all,—there must be one that bears the relation of *substance* to two others, of whom one has the relation to Him of *faculty*, the other has the relation to Him of *energy*. These, I say, are the deductions of right reason. But we are not referred to right reason,—meaning by right reason something distinct from inspiration,—for our knowledge of the Godhead. We have it distinctly unfolded to us by the divine word; using that term in the same sense in which I have already declared,—not meaning the Scriptures, but meaning the message which God by his authorized communicators has delivered to the world. We by that message are distinctly instructed that a Person, whom we preeminently call God, has two other Persons comprehended with Him in the same indivisible substance, who have the relation of distinct eternal necessary origination from Him, and who stand therefore in subordination to Him, whilst they are strictly his coequals. Now this is the basis of the truth,—the being of God such as He is; an infinite spiritual substance, having his two fellows and

coequals in a gradual subordination united with Him in one substance.

From this, as the central point, we must proceed to the operations of this Being: say rather,—for this we are plainly taught in this chapter, as in other places,—of this Person; for you must have distinctly perceived that, throughout the sacred volume, even as throughout this message which we have derived from another source, from the oral teaching,—both these sources of intelligence, which concur in their testimony, declare to us that the operations of the Godhead are to be traced to the First Person, to the God and Father, as He is distinctly called, for their origin, source, or spring. Then what are those operations of the Godhead? They are reducible to a plan. It is, as we might well expect, a connected system of action, which God has been pursuing from the beginning, even as He devised and ordained to pursue it from everlasting, in past eternity strictly so called. This system of action then has in the first place an end; and that end is beautifully expressed in the collect which we have been using during the former part of this week,—"of thy tender love towards mankind;" if you only understand that mankind is the central creature of God. Do not let me embarass you with terms: by "the central creature" I mean that with which all other creature is connected as a sort of source, a made source or spring, just as a circle issues from its centre; mankind is the central creature, in the sense in which

I have explained the term. And therefore God's "tender love towards mankind" will imply his love to the creature. And whence does that love to the creature proceed, but from the attribute of infinite goodness? God is good,—meaning, not only generally excellent, but beneficent. And because He is beneficent,—because He would make others happy, even as He himself is happy,—therefore He proceeded, having first of all devised, to make creature. You observe then that I assign the beatification of the creature as the end which God is pursuing by creation. Then, if He has this end in view, by what mean,—for we may consider the system of means as in one view an unit,—by what unit mean does He proceed to accomplish this end? By taking union with the creature himself; by taking union and giving union; by taking union with the creature himself, and giving union to the creature with himself. But is it not obvious, beloved, that, if this be the central mean, there is much of obstacle and difficulty in the way, which must be overcome before it can be achieved? Is it nothing for God to make himself a part of the creature, and in the result to make the creature somehow one with himself? Will it be fit that God should confound himself with the creature? Must He not make his distinctness from the creature manifest, before He can allow himself to present the possibility of confusion, so that the creature should misapprehend itself, and should conceive that it is truly a part of the Godhead? Why then, here we have the

origin of all that provision in Christ whereby this mighty evil is repelled,—the suspicion that God and the creature are truly and essentially one substance. Before it can be safe that God should give this union to the creature, it is necessary that He establish the reality of its dependence upon Him, and its own essential vileness; that it has no reality of being; for that is not worthy to be called "being," which is dependent upon the will of another. This, I say, must be shown. And this is shown, as alone it can be shown, by the creature's undergoing change,—a change which imports disparagement, which imports subjection to another,—before it can be thus blest. Hence the fall; for, if the creature is to undergo change, there must be a cause, with a just God, for changing its form and state. And there can be no cause, with a just God, for changing the form and state of his creature, but that his creature has resisted Him, has flown in his face, has done what he could to deny and to spread the denial of his being. I give you just the heads, you perceive, leaving much to be supplied by careful and salutary rumination in your own mind. The creature then,—in perfect consistency with all the excellency of God, and especially with that relation of accountableness which it has to Him,—having been brought into ruin, it is in that state of ruin that Godhead takes union with it. And now just observe, beloved, what sort of union; because here we shall find that an accurate knowledge of the truth is most im-

portant: the union is that of indwelling. I have told you that you are to understand by the name "God" the First Person. I must have the First Person therefore in union with the creature; and I have Him, according to that testimony, "I and the Father are one," when that testimony is correctly understood: that God takes up his abode in Christ; takes up his abode in the finite part of Jesus Christ,—that is, in the creature part of Jesus Christ; takes up his abode, so that God and Jesus are in this regard one; no act of Jesus being performed without God, and God performing no act but by and in Jesus; so that there is an unity of agency, though not an unity of person: because, you see, that union of God with Christ is the pattern of the union of God with the creature at large, as that result is at length to be accomplished,—as it is even now accomplished partly, and shall be more perfectly accomplished at Christ's coming; but as it shall receive its consummation when the present form and state of the earth shall have been dissolved, and the new heavens and the new earth be made visible.

I have proceeded then thus far. The union of the Godhead with the creature takes place in its ruin. And the result of that union, and of the consequent actings of God in the creature, is to justify Him in bringing the creature into existence again when now it has forfeited its first estate,—bringing it into existence again by reproduction in a new form and in a new state and relation. All this is referable to, first, the

incarnation of the Lord Jesus Christ, which is the act of taking union with the creature; then—for this is the true order—then his death,—for that is virtually presupposed before He enters upon his obedience; then his perfect obedience as a creature, whereby He makes it manifest that, when He shall really have died, it is becoming God to raise Him up again from the dead; and not only to raise Him up again from the dead, but also to bring out the creature for his sake in a new form, and to endow Him with it, making Him a present of it in a way of gift. Now this is the truth of God. And you will perceive an acknowledgment made of it in several portions of this most awful and most interesting chapter.

I have thus far stated an outline of the principle, rather than of the action or event. It may be well that I just give you the capital events whereby externally this plan of God has been achieved. First then, we have creation; then we have the fall; then we have a peculiar family selected, the natural seed of Abraham; then we have this natural seed formed into a nation, the state and church of God exhibited in union; various seasons and states assigned to it, and acted by this church and nation, unto its subversion and overthrow, temporary, but complete; and then the introduction of the great Deliverer himself, making the world to have that relation to God which the peculiar seed had filled before. And this is the effect of the preaching of the gospel, which proclaims the tidings of God's truth to

the world, even as, during a limited period, but not from the first, it was confined to one nation. Observe, in the first age,—for so I may distinguish the period between the fall and the giving of the law,—in the first age the truth was universal,—that is, spread alike over the whole surface of the earth; it was not till the giving of the law that the circumscription was assigned to it. But now by the preaching of the gospel, the consequence of the incarnation, dying, and resurrection of the Lord Jesus Christ,—which is, as you have heard, the central mean for achieving the last result,—from that period the truth has been generally extended unto the knowledge of all nations. And this state will continue until the partial beatification of the creature takes place at the second coming of the Lord. That partial beatification of the creature having had its temporary continuance, the present scene and state of the earth will be changed; and a new epoch, and a new era following it, will exhibit the fulfilment of the divine counsel in the union of indwelling extended to the whole race of mankind which shall then be existent upon the earth; and thus it will be distinctly seen that, as goodness is the source of creation in the divine mind, so the "tender love towards mankind" is the expression of that infinite goodness.

Beloved, I am so impressed with the sense of the necessity of a large view of the truth,—so satisfied that persons stumble in the dark, and are kept poor and weak and unhappy, through a want of deeper penetra-

tion into the will of God, which is the teacher of God's mind, the teacher of the knowledge of God,—which knowledge of God alone can make happy,—that I trust God will ever keep me faithful to this conceived purpose, that I never will abstain from setting forth, as distinctly as I can, all the counsel of God; that you may thereby procure the full knowledge of that counsel, and through the knowledge of that counsel may be elevated unto that knowledge of God, of which you are so shortly to hear that, as to enjoyment, as to state, it is the essence of eternal life. Now I did drop a hint to this effect in my Sermon of Sunday evening last, and I fortified myself in the remark by referring to some expressions in Col. i. It is however almost too obvious to require a remark to any observant mind, that, if God be the only happy Being, and if his blessing of us stands in giving us union with himself, our happiness must surely consist in knowing Him according to his real nature, his substance, his kind of being, and his relations. And this again you have beautifully expressed in one of our daily prayers. "In knowledge of whom standeth our eternal life."

As I am intending to prosecute this subject in my evening Sermon, I shall only detain you whilst I just very shortly give you the substance of the few first verses of this chapter, and committing these to your particular contemplation, I shall leave you during the interval, in the hope that you will prepare your minds for the further confirmation of my remarks, by a careful study of this chapter.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee." You are aware what the connection of these words is. After a lengthened discourse with his eleven disciples, He prepares to leave the chamber, by first of all speaking largely in prayer to God in the hearing of his disciples, that they might know what sort of communication that was which He continually carried on with the Father. He "lifted up his eyes" then "towards heaven." And this shows us, beloved, that we are not to despise the posture and gesture of supplication. You might say, Why the eyes to heaven? What has heaven to do with the granting of our petition? But Jesus, you perceive, did not disdain to give to his countenance the air of one looking for assistance in that quarter. It was, in effect, teaching by a sign that great lesson, that God is in heaven and we are upon earth; that God is abiding,—that is, we are to conceive of Him as abiding,—out of the confines of this world, this material universe in which we are dwelling. Now, beloved, I take this to be the import of the aspect which He assumed; looking up towards heaven, to denote the place where his Father was to be found. "And said, Father, the hour is come." Now I shall content myself with desiring you to bear in mind, what you are in the continual habit of hearing, that the strict and proper ground of paternity and sonship is the incarnation and resurrection of Jesus:

"Therefore also that holy thing which shall be born of thee, shall be called the Son of God:" "Thou art my Son; this day have I begotten Thee." And throughout the whole of this chapter,—I should rather say, of this gospel,—you must be careful to notice, that the relation of Father and Son expresses what subsists between the First Person of the Godhead and *Christ;* not the Second Person, simply and abstractedly considered,—but Jesus Christ, God and man, the Christ of God; the relation which He has to the First Person. "Father, the hour is come;" that is, the season appointed of God for this result. "Glorify thy Son, that thy Son also may glorify Thee." It is a prayer for his own glorification. And you must observe that throughout the whole of this chapter He overlooks the interval of his sufferings, and places himself as now upon the seat of glory by the Father's right hand. You will not understand the expressions of this chapter, unless you take that consideration into your mind. "The hour is come." Why, you would say, He has not yet died; you would say, He has not entitled himself to glory. But He speaks of that event as accomplished, and carries himself to the issues which are beyond it. "Glorify thy Son, that thy Son also may glorify Thee." Before He could glorify the Father, He must himself be in the state of glory; because it was by the events consequent upon his resurrection, consequent upon his ascension, that He was especially to exhibit the being

and the relations of God. "That thy Son also may glorify Thee: as Thou hast given Him power over all flesh,"—that is, in the exercise of that authority which Thou hast given Him over all human beings,—and if over all human beings, why then, over all things that are subject to human beings,—"as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." Now the import of this is, that God will especially be glorified by the bestowal of eternal life upon a peculiar people, upon a people of mankind which He had given to Jesus. Now understand what that "giving" means. It is a figurative expression; but it imports that He had made Him a present of them. And He had made Him a present of them by making them like to Him,—by causing that, not only for his sake, but through communications made continually by Him to them, they should have in the first place the form, and in the second place the sustenance of that form, which was the counterpart in all respects of his own; a spirit in which He in the Holy Ghost, (the same Holy Ghost which is his inspirer is theirs also), a spirit in which the Holy Ghost should dwell; and that, a spirit *incased*, if I may so speak, in a body which is of the same nature with himself,—a spiritual body. This is the gift. It is the assigning of a number of individuals of mankind to wear the image, and have all the dignities and glory, of Jesus himself; not only through his mediation, and by virtue of his acts, but

even by the constant maintenance of communication unto sustentation from Him. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Now you will perceive plainly that, when this is said to be "eternal life," it cannot be the principle or power of that life. My life is surely distinct from the food I eat, and from the gratification which I have in eating it. And just so eternal life, as to its essence, is distinct from the knowledge of God, which is the food of its enjoyment. When it is said therefore, "This is life eternal, that they might know Thee," it respects the nature of the *enjoyment* of that state, of which the *principle* is, Christ in the person of the Holy Ghost,—Christ, in whom God in the person of the Holy Ghost is,—dwelling in them, not in his own person, but in the person of the Holy Ghost; that is the essential principle, that is the power of life. And its enjoyment stands in a perpetual communication with God through this Christ; the obtaining of more and more of "the light of the knowledge of the glory of God in the face of Jesus Christ." Now just take that illustration. You will remember how much is said in chapter vi about "the bread of life." Why, there I clearly understand (as we went largely into it not long since) that the bread is not the *essence* of life. Bread is the *staff* of life, as we speak,—the *aliment* of life. And so in that regard, which corresponds with the present, Jesus Christ is the bread; and by taking in ideas from the

contemplation of Him our souls grow in knowledge. And what are those ideas which we gather from the contemplation of Jesus, but such as lead us on to God, that through this Jesus, as his finite image and representative, we may come to the knowledge, so far as the finite can attain it, of the glory of God?

Good Friday, April 17, 1829.

SERMON XV.

JOHN xvii. 17.

SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH.

I OPENED this morning the subject with which I am to engage you; and opened it with the observation, that no day can be more profitable for an enlarged consideration of the truth of God than this, on which the central fact attested by that truth was accomplished,—even the dying of the Lord Jesus Christ. I did accordingly set before you with some distinctness the great heads of the truth; such as the existence of God, not alone, but with two other Persons, in a graduated subordination, yet in perfect coequality with himself. I also stated the end which God has in creation; namely, the beatification of the creature, expressed in the collect which we have been using this week, by the words, "tender love towards mankind." I noticed also the great mean whereby this end is accomplished;

even the junction of the Godhead with the creature in its fallen state; it being necessary unto that achievement that the creature should be differenced from the Creator, there being no safety or consistency in the junction of the creature with the Godhead, in which alone its true beatification can consist, until it be distinctly shown that the creature is not God,—shown by its mutability, which again is shown by its having actually undergone change from better to worse. These first principles of the truth having been asserted, I proceeded to the fulfilment of my purpose, in examining what evidence this chapter, this most important of all chapters in all the Bible, may afford to the several particulars of the truth. I was not able to proceed further than the interpretation of the first three verses. I noticed that the Lord Jesus Christ, in this prayer to his Father,—being *really* in the guest-chamber, and having yet to pass into the garden, to come before the tribunal of Pilate, and to endure his crucifixion,—yet, whilst even now in the guest-chamber, *assumes* that He has passed through the valley of the shadow of death, and is seated by the right hand of the Father. I should observe then, that two most essential ingredients of the truth of God are attested in these first three verses. For, first, it is very plain that God does not subsist alone, but that there are two other fellows with Him in his substance, who are nevertheless graduated in subordination beneath Him. Now you may be ready to say, I do not discern this; for at the most I discern

only two Persons named; if you can even make it appear that the second of those Persons is a Person having Godhead. Observe then, that the Lord Jesus Christ in this address calls God his Father, and implores of Him to glorify Him according to an arrangement made before all worlds. Now I ask, whether such an arrangement could have been made before all worlds, if the Person here denominated the Son was not a Person having Godhead? And in the next place I ask, whether this Person having Godhead could fitly take the rank of a Son in the counsels of creation, if there were not a subordination of this Person to the former? because we all know that, whilst a son of a father is strictly his coequal, he is not his coordinate,—his rank is beneath that of his father. And again, though no mention is here made of the Third Person, mention has been made in the three preceding chapters,—abundant mention,—mention which makes language absurd, if there be not a distinction of Three Persons in the Godhead. But here, whilst no express mention is made of the Third Person, what, I ask, is that gift of eternal life which, as to state and enjoyment, stands in the knowledge of God and of Jesus our Lord? Is it not the essential indwelling of a Person of the Godhead in our spirit, which Person of the Godhead is neither the Father nor the Son, and must therefore be a third distinct Person? So that again, even in these first three verses, we have a notice which attests to us the coexistence of the Second and Third Persons with the

First in the unity of the Godhead, and a notice also of their graduated subordination. It is plain that the Son ranks below the Father, and that the Spirit ranks below the Son, because He is the gift of the Son immediately to others: He is sent by the Son to others, even as the Son is himself sent by the Father; and thus the gradation of rank, as well as the co-subsistence of the Persons, is here plainly set before us.

With these remarks, I pass on to the interpretation of the remainder of the chapter. And as my object is to give you the information of the Holy Ghost, and not the information of my own spirit, I must be allowed to be very short in my expositions, because it is material to the accomplishment of my purpose that I set the whole testimony which this chapter affords, in one view and, as it were, with one glance, before you. It will suffice therefore, if I just give you such hints from my own stores as are necessary to the due apprehension of the Holy Ghost's words.

I begin therefore with the fourth verse. You understand that it is Jesus Christ,—it is the Second Person of the Godhead, clothed at this moment with human flesh, but contemplating the changing of that fleshly into a spiritual form,—who now addresses the First Person of the Godhead, to whom He did at this time, actually and sacramentally, bear the relation of Son: actually, because, without regarding that eternal necessary origination, which in a figure may truly and fitly be said to constitute sonship, He was now the threefold

substance at once of the Second Person, of a finite spirit or human soul, and of a body of flesh, compacted into one personal substance by the act of the Father, through the Spirit, in his conception by the Virgin: and by his Baptism He had sacramentally obtained that second conception out of the womb of the earth, which truly effects and constitutes the resurrection from the dead. So that now we have Him before us with the title of Son on that twofold ground which I noticed this morning,—"Therefore also that holy thing which shall be born of thee shall be called the Son of God,"—and again, "Thou art my Son; this day have I begotten Thee." This then is the speaker. And He is addressing himself to the First Person, to whom He has the relation of Son.

"I have glorified Thee on the earth: I have finished the work which Thou gavest me that I should do." You perceive then with what propriety I set before you the assumption that He now overleaps the interval of his sufferings, and places himself on the confines of the eternal world, declaring that He had finished the work, when He had yet the most important part of that work to finish, even his dying. Beloved, it is of great importance that you apprehend the assumption here made,—that you apprehend this overleaping of the intermediate space,—so that, while yet He had to suffer, He speaks of himself as having accomplished his sufferings. "And now, O Father, glorify Thou me with (or near to, or by the side of) thine own

self, with the glory which I had before the world was, by thy side." You are aware that this is a text I am often referring to, because I do not know any other which in so small a compass exhibits the great truth of God,—namely, the eternal predestinative assumption of all the acts and sufferings which Christ was to undergo in time; so that we speak correctly when we say that the Second Person was set up from everlasting as in the form of the risen Godman. See how this text establishes this conclusion: for I ask, does any one think that the Lord Jesus Christ did not obtain his request? Why then, if He obtained his request, what did He obtain? We know that He now sitteth in his risen body, which was flesh, but is now spirit, at the right hand of the Father. Of this there is no question at all. Why then, if He obtained his request in so sitting, He did so sit before the world was; because his request is that He may return into the selfsame glory which He had before the world was; He must therefore, have had this glory of sitting as in a human form, the form of a spiritual body, at the right hand of the Father, before the world was. Now this is a part of the truth which I did not set before you this morning, because I was obliged to content myself with a very general outline; but it is a very important particular of that outline,—that the Second Person was set up from everlasting as the risen Godman.

"I have manifested that name of thine to the men which Thou gavest me out of the world; thine they

were, and Thou gavest them to me; and they have kept that word of thine." Now this again is a most important testimony. What does He mean by "that name of thine" which He has manifested? I know it is very commonly said to mean the Father's name; to mean that He has made God manifest. No such thing. It is not the name of God. It is the name which God hath given to Him. And this is what I noticed to you on Sunday last, in commenting upon Phil. ii. "Given Him a name which is above every name," does not denote the name Jesus, though the name Jesus implies this other name; but the name is that of Son. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they; for unto which of the angels said He at any time, Thou art my Son, this day have I begotten Thee?" He means then that He has manifested this name of his, which the Father hath given Him, unto certain persons. What persons? The twelve Apostles, whom the Father had given to Him by a peculiar election to be his constant attendants and (after his removal from the earth) his chosen witnesses. It is of them that He here speaks. And I should say, though there is testimony which renders this solution unnecessary, that He here anticipates, as in the former instance,—that He speaks rather of what they should be when He was seated at the right hand of God, and when He had sent down the Spirit into their heart, than of what they were at that moment. I have said that

this solution is not necessary; because, if you refer to chapter xvi. you will find that the disciples at the 29th verse say, "Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." It seems therefore that the eleven, —for Judas had then left the chamber,—that the eleven were, at the moment when Christ is now speaking, brought to the persuasion of his having come forth from God. Nevertheless I still adhere to the hint of explanation which I have generally given upon this subject. I consider the Lord Jesus Christ as testifying prospectively, rather than with a view to the instant at which He speaks,—prospectively, as to what they would shortly be manifested to be and to possess. "And they have kept thy word." Now this, you will perceive, has a more direct and palpable application to the state in which they would shortly appear: but still it may be said, that they had kept that word of his,—that they had kept that word of God,—because, during the three years and a half in which they had attended upon Him, they had been retained in their fidelity: and when now one of the twelve had manifested himself to be a traitor, the eleven remained in his service: it might be said therefore that they had, even at that moment, and up to that moment, kept his word. But then, as there was a prophecy already delivered, from which it appeared

that they were shortly to forsake Him and to flee, it seems as if this record must be applied to the state in which they would afterward be made manifest,—that it does not respect their condition at that particular moment, but that condition in which they would shortly be found faithful unto death. Hereafter they would keep that word of God, that message which Christ delivered from the Father, without wavering. "They have kept thy word." There is an emphasis in the original text: "that word of thine." And do not think that I am making a distinction without a difference. There is a most important distinction in this form of the expression. It is not only "the word of God," which they had kept; but it is a peculiar word; it is *that* word of God which constitutes the message of the kingdom.

"Now they have known that all things as many as Thou hast given me are from Thee." I will not be tedious in repeating the same thing. Let it suffice to observe once for all, that, whilst there was an inferior sense in which these things might be proclaimed concerning them as they were subsistent at that moment, there is a much higher sense, and I cannot doubt that the peculiar aspect of the Lord's word is with regard to the state in which they would appear after the day of Pentecost. He says therefore, "Now they have known that all things whatsoever Thou hast given me are of Thee." If you trace the history of the conduct of the twelve, you will certainly perceive that they

were very slow to apprehend this. They had at the moment a certain glimpse from which they gathered that He was the Christ, and that what He had was by gift from the Father. But this was the glimpse of the moment. And it could not be said that they had abidingly attained that conviction,—at least not until this close of his ministry, until this parting scene of his discourses. But hereafter their testimony would be, as you have it in Acts x, when St. Peter is addressing Cornelius, "For God was with Him." "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good .... for God was with Him." Why then, surely that was an attestation that all which He had He had of God; and all which He did He did by the power and the presence of God within Him. And this is what He attests here. "Now they have known that all things whatsoever Thou hast given me are of Thee;" that they are not my own, but thine. And here I cannot help noticing, beloved, what a testimony this is to that great pervading truth, that the Lord Jesus Christ is never to be regarded as simply the Second Person. He has "emptied himself" of the powers and capacities of that Second Person's substance, so as merely to occupy so much of them as shall keep pace with the suggestions and determinations of his inspired human part. Why, surely you must perceive that it would destroy the very notion of Godhead, if you were to suppose for a moment that the Second Person receives

as by gift the possessions which He has inherently as a self-existent Person of God. "Now they have known that all things whatsoever Thou hast given me are of Thee; because I have given to them the words which Thou hast given to me; and they have received them, and they have known truly that I came out from Thee, and they have believed that Thou hast sent me." Now here is not it plain that He speaks of all his words as given to Him? Now do not you perceive that the hints which I have dropped to you at different times, and which especially I was enabled with great distinctness to drop to you last Sunday, illustrate this matter? Do not you perceive that the only interpretation which can be given of this matter is that his Godhead follows his manhood? If the words which He speaks are the words which God has given Him to speak, how can this be understood, but as implying that God in the person of the Holy Ghost,—in which person He does all his acts upon substances which are outside of his own substance,—that God in that person did teach the human spirit of Jesus the words which He would have Him to say? And the Godhead of Jesus took up those words, and sent them back again to be spoken by his human part. And thus it will be most true, that the Second Person does receive the words of the Father; and that the words which the Second Person speaks are words not his own, but words suggested to Him, given to Him. And this is what is here declared. And He says of these

persons, that they have "received" these words. I am sure my hint will be found necessary. If they had been examined at that moment how much they had received, surely they would have been convicted of great ignorance; for persons who did really receive all which Christ had spoken would never have acted as they did in the moment of his apprehension, in the moment of his trial, in the moment of his crucifixion, in the interval between his death and his resurrection. But prospectively it is most true.

"I beseech for them: I do not beseech for the world, but for those which Thou hast given me; because they are thine." Now here He makes a separation between these persons and the world. You will understand that these constituted not only a sample of his ministers, but also a sample of his Church; in speaking of them He speaks of his Church, as that which God has given to Him; dealing with them as elect persons, He says, "they are thine," in contrast with the world, which is not "thine." And because they have this separation,—because God has marked them out as his, in contrast with that world which lieth in the wicked one, and which shall be overwhelmed with the wicked one,—therefore He declares that He makes entreaty for them; He separates them from the rest of mankind, as the objects of his intercession. And, beloved, I must claim your particular attention to this fact. We live in days of what is called great charity and liberality. And the whim of

the day is that all are to be regarded alike; and that it is not only unjust, but preposterous, to suppose that God can have made any distinction between the sons of Adam; but I ask whether it is possible to interpret these words in consistency with that assertion? Is there meaning in words, or is there not? "I pray for them: I pray not for the world." Why then, there is a world which is not prayed for. And whilst I would certainly enlarge the company, considering it to consist of the whole multitude of the baptized,—which multitude of the baptized constitutes the visible Church,—I must exclude from this community, for which the Lord Jesus Christ declares that He intercedes, all that vast mass of mankind which hath not been brought into this nearness of relation to Jesus and to the Father. And however true it be that there is a separation even here,—however true it be that there is a reprobation ever present in the visible Church as well as an election, we have no power to mark out the objects of that reprobation, and are taught to deal with all the members of the visible Church,—that is, with every individual of the rightly baptized,—as those who are of the election of God. And I am sure, if any person will carefully and candidly examine the sacred writings,—take the Lord's discourses, and take the apostolic Epistles,—he will be certified and compelled to admit that the expression does comprehend the whole community which has been brought nigh to God by the ordinance of Baptism, Baptism into Christ.

However, what I am concerned to notice here is the distinction which the Lord institutes between those for whom He intercedes with the Father, and those for whom He does not intercede: what He calls "the world," which is the community of men not brought nigh to Him by ordinance, He declares that He does not entreat for. "For they are thine. And all my things are thy things, and thy things are my things, and I am glorified in them." Now I take this expression of "things" to be what is commonly called an hebraism; in which language they use the expression things instead of persons. I understand Him therefore to assert that all his apostles,—that is, all those who are brought into union with Him,—are God's, and all those whom God has taken for his are Christ's. And in these persons so brought nigh to Him He is glorified. The testimony therefore is, that Jesus is glorified by his Church. And now for one moment take that attestation into your serious regard. The Church is a witness for Christ, for it is by being his witness that it is his glory. Why, is it not so? Now suppose there were no Church in the earth. Suppose all mankind were of one lip and of one tongue, and no mention was made of the name of Jesus by any community set up for that purpose; where would be his glory? But the Church has no meaning, any more than it has existence, if it had not a relation to Christ. And therefore the very existence of the Church,—that is, the very existence of a community separated from the rest of

mankind, called out and brought unto the profession of Christ's name,—the very existence of such a community is a testimony for Christ; and if a testimony for Christ, then a declarer of his dignity and glory,—then the glorifier of Him. Beloved, I could be glad that your minds might be raised to the elevation of considering what an important institution the visible Church is in the earth. Let it be full of faults, let it be a spotted garment which invests it, still there is a form held up to view which could not be set before the eyes if there were not a Jesus of Nazareth.

"And now I am no more in the world, but these are in the world, and I come to Thee." You see, the same principle goes throughout. He was yet in the world, but He deals with himself as having done with the world; and when He shall have left the world, then the sample of his Church would still be in the world. And you know how frequently I refer to this portion of the Word of God as attesting the fact that God is to be regarded by us as not found in mixture with the creature, but as abiding apart from it. This is what is truly meant by the figurative expressions of heaven and earth; God dwelling in heaven,—that is, God not dwelling in earth; we are to conceive of Him, —though He truly has no place,—we are to conceive of Him as having place; but that place out of, beyond the barriers and confines of, this material universe. And to that region, that imaginary region, as I am in the habit of describing it, that imaginary region which is

beyond the barriers of this world, the Lord Jesus Christ declares himself here to have already gone. But He was upon the wing to go: "I come to Thee." Well then, the meaning of this assertion is, when entreating the Father to keep and maintain his Church,—"Wilt Thou then leave this orphan Church without care? No longer am I with them to discharge the office of guardian. Why then, I must commit them into thy hand, that Thou mayest be their guide." And then He goes on to express this; "Holy Father, keep them in that name of thine, which Thou hast given me, that they may be one, even as we are." There is a little variation in the reading here; but this is upon the best authority, and certainly does give a more distinct and important sense: I cannot doubt that it is true. It is a prayer to the Father that He would be pleased to keep them in fidelity to that name which He, the Father, had given to Him (Jesus, that is); that He would keep them in fidelity to Him as having the relation of Son to the First Person. Now you must be struck, I am sure, as I was, with that attestation which we had in the second lesson of last Sunday evening (Heb. v), where, when he would prove that God hath made Christ his High Priest, he says, "Christ glorified not himself to be made an High Priest, but He that said unto Him, Thou art my Son, today have I begotten Thee." So that the calling Him a Son was in effect constituting Him a High Priest. And I believe the mystery lies just here,—that, in order to the wor-

shipping of God with acceptance, we must have the substance of God in us. And what is a son, but one having the substance of his father in him? So that to constitute a High Priest, who is the leader of the worship of God, he who has this office must have the substance of the Father in him; and if he have that substance, if he have that relation, why then, he is not only brought into a condition to render acceptable service, but as a son he owes veneration to his Father. Yes, beloved, I doubt not we have here the very foundation of the paternal relation. I doubt not that, when God ordained to bring out human beings by successive generations, He had it in his view to constitute that relation between the successive offspring of man, which should constitute a person bearing that relation to his predecessor which his Christ was to bear to Him; that, as Christ, having the relation of Son, would be both qualified to worship Him, the Father, and also disposed to render Him worship,—rejoicing in rendering Him worship, not fulfilling his relation except He should render Him worship,—so the *image* of this veneration which is due from the Godman, from the Lord's Christ, to the Lord himself, should be yielded by every human son of Adam to his father. Does not this stamp a dignity upon the paternal relation? Shall any son in this assembly not feel himself exalted in bearing the relation of son to his human father, when he finds it is the image of the veneration which God has made his Christ that He may pay to Him? Then understand,

beloved,—it is a most important truth which we learn here,—that the name of Son is the name in which Christ glories,—the very name which the Father hath given to Him that He may proclaim it in all the creation, and lead the homage of his creature's worship. I suppose persons have thought that I was degrading Christ when I called Him, as my habit is, the head of the worshippers; but Christ does not think himself degraded when He is so called, and when He fulfils the dues of that title. Christ considered that in so doing He fulfils the very purpose for which He was constituted, and glories in his office. True it is, that He has submitted to the lowest depths of humiliation in taking this relation; but it is his glory to have humbled himself. And let me not forbear from noticing once more, what I may seem to be very frequent in remarking, that there can be no question that this arrangement in the constitution formed in Christ is indicative of a certain mysterious and unfathomable relation which subsists between the Persons of the Godhead. However, what we have to do with here is simply the prayer of Christ to his Father that He would keep his Church, represented as it was by this sample of the eleven, to whom a twelfth was to be added,—it was not complete till that was added,—that He would keep this sample of his Church in fidelity to his name of Son, to that name which He had given to Him,—that they might be one, even as He and the Father are one. Now you see what a vast truth is laid before us

here. That the name of Son was assigned by covenant and constitution to the Second Person, in order that He might be the centre, or basis, in and by means of which many others might be formed into a compacted community, might be made an unit, just as He and the Father are made an unit. I have explained to you what that unit is; it is an unity of agency, arising from the dwelling of the Father in Christ. And as the Father dwells in Christ, so Christ dwells in his Church. And thus the Church is as truly made an unit, as God and Christ are made an unit.

Beloved, I must leave you with these few remarks. I perceive that I have undertaken what it was impossible for me to execute within the limits of a Sermon. I will content myself therefore with just giving you the substance of the next verse, and then I leave the matter for your own secret contemplation, and I commit you to God. O, beloved, with all solemnity, with all affection, with all confidence, I commit you to God, in the exercise of your moral faculties upon this interesting subject. May God have enabled you to lay up in your minds the hints which I have given you, and to apply them in the careful study of this portion of his Word.

You will perceive that I have given you the correct interpretation of the preceding verses, when you take this into your consideration. "Holy Father, keep them in that name of thine which Thou hast given me, in order that they may be one, even as we are. While I

was with them in the world, I kept them in that name of thine: those whom Thou hast given me I have kept, and none of them is lost, but that son of perdition; in order that the Scripture might be fulfilled." This, you perceive, expresses what I am so much in the habit of saying,—that it was by an influence put forth by Christ himself,—not by the immediate energy of the Spirit upon them, but by an influence put forth by Christ himself upon their souls,—that He kept them in fidelity to himself whilst He was among them; but the result of that his own care and energy upon them had been, that, whilst He was with them, they remained faithful to the profession of his name; they remained faithful to the profession that He was the Christ, the Son of the living God; with one exception, they had thus remained faithful in his service. One had now departed from that service; but that was by a peculiar distinction of God. O, beloved, see that there is an absolute act of God,—as I had occasion to notice lately with respect to Pharaoh and some others,—there is an absolute act of God in fixing upon some individuals of the reprobate as peculiar manifesters of his sovereignty and displeasure. And this "son of perdition," this Judas, was one of these,—was preeminently that one. You will find in another place the same sort of title applied to Antichrist. But this Judas stands here branded with the peculiar appellation of "that son of perdition, or destruction," who was lost from the number of the twelve, it is

said, "that the Scripture might be fulfilled." We know there is a further end than the fulfilment of the Scripture; because how comes it to be a part of the Scripture? Why was it put down in the book of God, but because God's mind had devised it? And why had God's mind devised it? Because it was an arrangement, in connection with others, peculiarly calculated to declare his being and Godhead. There is the root of the matter. This awful arrangement was made, as a necessary expedient for the achievement of the great end which God is effecting by this preliminary dispensation,—the manifestation of his own being. For this end a peculiar separation had been made of this "son of perdition;" and the Scriptures had taken notice of that arrangement; and it was therefore nothing to be wondered at,—it was no more than the fulfilment of the Scriptures,—that such a prodigy should be seen amongst the twelve, as the son of perdition was. Whilst the eleven remained faithful, himself became a reprobate, a castaway, a deserter.

O God, grant that none of those who are now before me may be followers of his base example. Grant that no one of us whom Thou hast thus called into the community of thy Church, and made the subject of thy dear Son's intercession, may be in that awful assembly of the deserters of the standard of Christ; but give unto us all the fidelity of the eleven: and grant that, whilst we live in this world, we may take

not the badge only, but the spirit, of thy dear Son; unto whom, with the Holy Ghost, be all glory, in Thee, Father, the alone right object of glory, but who canst not be glorified without reflecting glory upon thy gradually subordinated fellows in the one indivisible substance of God. Amen.

Good Friday, April 17, 1829.

SERMON XVI.

PHIL. iii. 10, 11.

THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE UNTO HIS DEATH; IF BY ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD.

JOIN with me, beloved, in glorifying God that you are brought out into being under a divine institution which sanctifies certain seasons unto the commemoration of peculiar events. You have had occasion, as I trust many of you feel, to be thankful for the call which was made upon you only two days ago to consider that central fact on which, as I stated, the whole scheme of God depends,—even the dying of the Second Person of the Godhead in human flesh. And you are now called to consider the effect of that act in the production of what improperly we call the new creation. The new creation is the fruit of Christ's death. But what do we then mean by the new creation? We

mean that the creature, having existed in a certain form and state, and having been divested of that form and driven out from that state, is brought again into being in a new form,—into a new state, having new relations. Now this is, in a figure, called the new creation; not properly so called, because creation is the bringing of a substance into being which has never existed before; whereas the very characteristic of what we term "new creation" is reproduction; it is essential to the act, and to the state, that the substance have existed before.

I am purposing to engage you in both services of this day with the subject of which I have given you what I consider to be a most important link; but I intend, as my custom is, to draw the whole context into review, in order that you may perfectly understand the topic which I would especially illustrate. The topic which I would especially illustrate is the resurrection of the Lord Jesus Christ, and the use which we are privileged to make of it,—which we are unworthy of his name if we be not studiously endeavouring to bring into our use from this occasion. I suppose you will all allow that the apostle Paul knew well what was the central point in the scheme of God, and that what he directed his mind to is a worthy subject for our contemplation. Then allow me to read to you this whole portion which I am designing simply to set before you, aiming chiefly to put you into a correct understanding of it, and desiring for you that God of

his tender love and pity may suggest to you those topics of consolation, of encouragement, of wisdom, and of strength, from it, which cannot but be needed by you in some days of your pilgrimage, if these be not the very days in which you most require them.

I begin therefore with the 7th verse. "But what things were gain unto me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless,

whereto we have already attained, let us walk by the same rule, let us mind the same thing."

It is necessary often that we take a large context into view, in order that we may understand the design of the writer in making even any one remark which occurs throughout the whole series of his observations. And thus it is here. You will find that this whole passage is connected with the very same subject with which I sought to engage you on the last Lord's day. I was then setting before you the great subject of humility, as taught by the example of the Lord Jesus Christ, in order to encourage and promote a spirit of unity and concord. The whole tenor of this epistle is an earnest labouring to enforce that spirit. And you find this passage ends with just the same exhortation; they are only various considerations by which he seeks to establish the same result. Let me then, as before, give you just an outline of his course.

After assuring these Philippians that he prayed for them, he enters into an observation upon his own peculiar state, which was at that time that of a prisoner; he expresses his great joy that even at the expense of his sufferings Christ is preached; he declares his hope that good should redound therefrom to the Church and to himself; his expectation is that Christ will hereby be magnified, and that is his principal object; but, if this result is to be produced, they should be instrumental in it by the conversation which they display; their conversation must be worthy of the gospel; they must

exhibit a spirit of unity, and a spirit of confidence in God. And if they are to exhibit this spirit of unity, nothing is more promotive of it than a spirit of humility and disinterestedness. Let them take Christ for their model, who was content, as I was led to remark to you in very few words, to take a place far lower than his due. And if we cherish the same spirit, there is an end of discord. He therefore insists largely upon this, when he has set forth the example of Christ; urging them to do all things without murmurings and disputings, to be blameless and harmless, as the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shone as lights. He then expresses a certain peculiar concern in which he was himself engaged, but in which they also were partakers with him. He speaks of his having sent Timotheus to them; and of the affection which he has for his fellowminister Epaphroditus. And then he proceeds, in the chapter from which the text is taken, to give them one summary direction, which if they attended to, they would be led into the manifestation of that spirit of Christ, which must be founded, and alone can be founded, upon joy in God. "Finally, my brethren, rejoice in the Lord." And then he warns them against a peculiar heresy which was at that time advancing, distinguished by the name of the judaizing heresy. Certain Jewish converts were laboriously endeavouring to graft the law upon the gospel. And against this uncongenial connection he strongly protests,

by setting forth his own peculiar case. He was a Jew; and if there was ground of peculiar boast in Judaism, he was the person who might set forth that boast; but all those high-sounding titles and all those self-elations which arose from his parentage and connection with Abraham and his posterity he solemnly disclaimed, because he found that there was no hope and no joy but only in Christ, in whom if we are to hope and to joy, we must know Him. So that, you perceive, I might very well characterize the description into which he here enters, by calling it "the praise of knowledge," the praise of divine knowledge, the praise of the knowledge of Christ, through whom alone we attain to the knowledge of God. And thus I am brought again to the very same topic on which I enlarged two days ago; that, if there be any virtue, and if there be any strength, and if there be any joy, it must be derived from a true spiritual knowledge of the God of gods and Lord of lords; which true spiritual knowledge we are taught to derive, and assuredly alone shall derive, from the study of the mystery of his will as laid up in, and wrought out by, the Second Person of the Godhead clothed with humanity,—with a humanity of which that which had been flesh was, as on this day, made spirit. And it is in the face of the risen Jesus,—it is in the face of the Second Person of the Godhead when now He has turned his flesh into spirit,—that we must read the portrait of the true God and study it that we may discern all its lineaments. I must content myself with

just entering upon the subject now, and must reserve my chief exposition and remark for my second Sermon.

"But what things were gain to me, those I counted loss for Christ." He has been setting forth his great privileges and distinctive honour as an Hebrew. And now he dismisses this with disdain,—or rather, testifies that he had dismissed it. "What things were gain to me,"—what I counted most precious to me,—"these I count loss,"—I count not only unvaluable but even detrimental,—"for," that is, in comparison of, and in order that I might obtain, "Christ." Now take notice of the expression here; many persons, no doubt, would think it a very bold and inexplicable one; that he should talk of getting Christ, possessing Christ. But this is plainly his expression. "I count them loss for Christ,"—in order that I may possess Christ, that I may gain Christ. Why then, is it understood by you, beloved, that as many as do truly believe in the Lord Jesus Christ have possession of Him? They enter into Him by Baptism, which when they have realized they are as truly parts of Him as any member of our body is a part of our body. And as surely as the member has possession of all the virtues and powers of the body in which it hath been inserted and lives, just so it is with the members of Christ; they have possession of all the virtues of Christ; they are thereby made what Christ himself is. It is therefore fitly said, if he was content to make a sacrifice in order that he might have insertion into, and use of, the Lord Jesus Christ,

that he made this sacrifice in order to the attainment of Christ. And I counsel you, beloved, as many of you as have been brought to this blessed state of mind which he enjoyed, and as many of you as desire to be brought to this state of mind, I counsel you to consider that it is no less an acquisition you are making than an acquisition of the Son of God, God and man,—as you have heard it set forth in one of our creeds today,—an acquisition of the Son of God for your own eternal and most precious possession. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Now "the excellency of the knowledge," you will readily understand, means "the excellent knowledge," the supereminent knowledge, that knowledge which is above all other knowledge, the knowledge of Jesus Christ. Now the thing which I particularly desire to direct your attention to here is, that I have spoken of this knowledge as that which he was desirous of. Now you are aware that I am very careful to keep terms as exactly as I can to one application. And I would always use "knowledge" in the same application. What is knowledge? Why, knowledge surely is the perception of the true nature of the subject which we are investigating; what you have heard me sometimes familiarly call "the perception of the inwards of a thing:" we cannot be said to know a substance, unless we have penetrated it; and we cannot be said to know a subject of philosophy of whatever peculiar nature it be, except we have gone

into what may be called the viscera, the inwards of it. And just so, when he speaks of the knowledge of Jesus Christ, he certainly means a clear and distinct perception of all that Jesus Christ is in his personal substance, and in his relations to all other subjects, divine, human, earthly, angelic, diabolical. He only knows Jesus Christ, who has this clear and distinct perception of all that He is in person and relation. Then why should He speak of this knowledge as the great object of his desire? Surely not that he might lay all up in the secret recesses of his soul and never fetch it out from thence; but that, having formed in his mind, through the exercise of his natural powers and capacities as assisted by Jesus himself in the person of the Holy Ghost, a clear and distinct perception of this great subject, he might evermore be employed in the contemplation and use and enjoyment of it,—dealing with this Jesus according to his real nature, and dealing with all other subjects and substances according to the instruction which he derives concerning them from this knowledge of Jesus. Why, do not you perceive then that, in thus acquiring an accurate discernment of what Jesus is, he would come to an accurate discernment of what God is? And having thus come to that accurate discernment of Jesus and of God,—according to the testimony which has so repeatedly been brought before you of late, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent,"

—what would his life be, but a life spent in communion with God through Christ? But do you not perceive that the first step towards this communion must be an accurate satisfactory well-founded knowledge unto perception, such as could justify and such as could assign a reason for it; that this perception, and this only, can lead a person on to that use, to that reciprocal communion, which is the true source of happiness? It is not looking at a picture. It is discerning what this Person is, and what He is to me, and using Him according to what I discern that He is to me. This is not the cold moonshine which gives no heat; but it is the bright sunbeam which warms and cheers the heart, whilst it gratifies the sight.

May it please God to kindle you into the desire of hearing more, from the little which has now fallen into your ear, and which, I trust, will fall into your heart through the power of the Holy Ghost.

Easter Day, April 19, 1829.

SERMON XVII.

PHIL. iii. 10, 11.

THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE CONFORMABLE UNTO HIS DEATH: IF BY ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD.

I HAVE announced this subject as an improvement of the great event commemorated by the Church this day, the resurrection of our Lord and Saviour Jesus Christ. It is introduced in the expression of that which this holy apostle particularly coveted and valued for himself,—namely, the knowledge of Christ. He had by birth and natural connection much whereof he might have boasted as a man in flesh. Whatever were the advantages of the preceding dispensation, whatever constituted an eminence under that dispensation, this holy man had in large measure; but all this he had felt it necessary to renounce, and he had renounced, for what he describes as the knowledge of Christ, the

possession of Christ, which especially consists in the knowledge of Him, knowledge unto use and unto enjoyment. I shall just remind you of the substance of what I brought before you this morning, and then proceed in the exposition of this most interesting portion of the Word of God, which will afford me the opportunity of suggesting such remarks as the occasion and the general subject may require.

"But what things were gain to me, those I counted loss for Christ." The expression is very peculiar. And you will observe, in all figures of Scripture there is a great depth of meaning. And it is most important for us to ascertain exactly what they do mean. Now what is this figure? Here is a contrast between gain and loss. He had thought that he had got a great possession in being what he describes himself here to have been. "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews;" I believe that means, an Hebrew by both parents, by the father's and the mother's side;—"as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless." When he says, "concerning zeal, persecuting the Church," he means to speak of his zeal for the ancient religion; he carried it so far as to be a persecutor of the new faith. And with respect to "the righteousness of the law," he was not only

a great stickler for it; but, so far as his outward circumstances were concerned, and so far as outward conduct could merit that distinction, he was a faithful observer of it. Then these were matters which he had accounted to have been of considerable value; but now he no longer so accounted them: for the sake of Christ he counted them "loss;" that is, instead of being advantageous, he counted them detrimental. Now why should they be detrimental? This is a nice question. Why should they be detrimental? We can easily perceive that there was no peculiar eminence attached to him as a Christian in having those properties which he ascribes to himself; but still it does not at once appear why they should be detrimental to him. But the answer is, that there is between the Jew's religion and the Christian's religion just the opposition which there is between "the flesh" and "the spirit." The Jew's religion is a religion for the man in flesh; the Christian's religion is a religion for the man in spirit. Now, as we cannot mix flesh and spirit, —as we cannot truly have both flesh and spirit at the same time,—if our aim is, to be regarded as, and to act as becometh, the man in spirit,—why then, we must renounce all the peculiarities and all the glories of the man that is in the flesh. I hope you will understand this. Perhaps I had better be a little more particular; because there are many expressions of Scripture which will be elucidated by this consideration. For example, if you just turn to Rom. vii,

you will perceive that he describes himself as in two different states; for he says at the 5th verse, "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit into death." Now notice the expression there; he speaks of his former state as a Jew, under the term, "when we were in the flesh;" so that he accounted the being a professor and an user of the Jewish religion to be the state of a man in flesh. There are many other expressions of like kind, in which that religion is expressly called a fleshly religion. Now, if I am to illustrate that character, it must be thus: the law covenant of the ten commandments given by Moses, addressing the Jew as the natural seed of Abraham, four hundred and thirty years after the promise made to Abraham, addressed itself to the nation as a people like other nations dwelling upon the surface of the earth in flesh and blood of Adam. But how does the gospel speak to man? It speaks to him as risen from the dead. For observe, the gospel does not speak to man as one living under it, as one that can fulfil its requirements, until he has been baptized. You are not to say that the gospel speaks to a man whilst he is in the flesh, and that it brings him into the spirit, and then has another message to deliver to him. The gospel does not speak to a man as its subject, until it has brought him by Baptism into the state of a spiritual person; meaning by a spiritual person, not what people are very apt

to imagine, a person who is of a very high and reverend character,—but a person who is supposed to have put on the spiritual body, and to be no longer clothed with his body of flesh. Now then you perceive the difference of these two appellations,—the religion of the flesh, and the religion of the spirit. The law was that religion of the flesh; the gospel is this religion of the spirit. And therefore, whatsoever was advantageous and gave a dignity and an eminence to a person as under the dispensation and covenant of the law, would be directly alien and injurious, would be contradictory and disparaging, to one who desired to be considered as a man clothed with the spirit, that is, as having put on the spiritual body of the Lord Jesus Christ. And therefore he says, Those things which were gain to me,—those things which I had accounted particularly valuable,—I now begin to account injurious and detrimental; they take off from my honour as a Christian. Well, these he accounted loss for the sake of Christ, "because of Christ;" that is the literal rendering. And the form of the expression leads us to a right interpretation. It is not, in order that he might gain Christ; but it is, because of the relation which he had acquired to the Lord Jesus Christ; because he was the subject of Christ, which a man becomes by insertion into Him: for those only are the subjects of Christ at present, who, hearing his gospel preached, and being satisfied that He is what He is, desire by Baptism to be made one with Him.

Then, being in the state of one that hath union with Christ, there are certain things which become the man in Christ. And in order that this apostle might have those things, that he might have those things and those things only which become a man in Christ, he renounces as detrimental and injurious those appendages which he had considered as ornamental before.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Here again is the same form of expression, "because of." "I count all things but loss because of that superexcellent knowledge of Christ Jesus my Lord." Now I did open this in the morning; and therefore I shall just content myself with saying that, speaking of himself as a man in Christ, he represents the knowledge of Christ as the characteristic good which he possesses. And I am most intent, beloved, upon using this occasion to draw your attention to the supreme value of the knowledge of Christ. You see, people have got the notion that this knowledge is in a very small compass, that there is very little to be had, and that, if you do but know the name of Jesus Christ, and particularly if you can ascribe to Him his proper nature and person, why then, you have got the sum of your acquaintance with Him. But this is not what the apostle understood by this knowledge. He considered that, when now he was grafted into Christ and was living in the use and enjoyment of Him, every thing which he had was resolvable into this experi-

mental acquaintance with his nature and relations. To be impregnated with the doctrine of what Christ is, in connection with the counsel of God, with the purpose of God, and with the results which God is achieving, —to be thus acquainted with Christ is to have the foundation of all power and bliss. O, beloved, take hold of my words; it is to have the foundation of all power and bliss. I know very well that persons may have a speculative acquaintance with the truth, and their ideas may be sufficiently correct concerning the great material of the faith, and yet they may have no power and no bliss. Yet, if they are destitute of that acquaintance with the material of the faith, they can have no power and no bliss. It is a necessary preliminary to power and bliss; and he who, by the light of Christ in the Holy Ghost, by that communication of the Spirit, takes hold of this knowledge, will assuredly be led to use it; he will perceive how useable it is; and what a source of confidence, and what a source of protection, and what a source of enjoyment it is; that so to know Christ leads him to confide in Him as worthy to be trusted; leads him to seek safety under the shadow of his wings from all adversities and temptations; leads him to draw from his face such an acquaintance with God as gives him peace; so that in dealing with God, in bearing upon his heart the consciousness that God has this excellency in Him and that excellency in Him, and is, if I may so speak, made up of a combination of these excellencies, and

that He has this combined excellency as his Father and his God, whom he may deal with as a friend, unto whom he may unbosom himself and all his trouble, and to whom he can speak more openly than he can to the very wife of his bosom,—so to regard God, which a man can only be brought to do by a thorough acquaintance with the Lord Jesus Christ, is indeed to have peace and glory: and if peace, why then, power; for it is the joy of the Lord which constitutes strength. When God is our joy, we are strong against evil; because, what we rejoice in, that we cannot bring ourselves to part with. And if God be that in which we rejoice, then we cannot part with God, and therefore cannot bring ourselves to do evil. There is our strength therefore against sin.

Well then, you will take the expression, "because of the excellent knowledge of Christ Jesus my Lord I account every thing else in comparison of it to be but injurious." I do not allow any thing else to be put, as it were, in the scale to weigh against it; this is my all; and as for every thing else, I would throw it out of doors, I would abandon it. Now the expression "Christ Jesus" I need scarcely explain. "Christ," that Person who has the Holy Ghost in Him for his own use and to give to others; and "Jesus," God the saved one, who is thereby become the Saviour of man; and "my Lord," unto whom I owe the relation of subjection,—that, as God hath constituted Him the Lord of all creation, so I own that his lordship; and

I own that He has a peculiar property in me, and a peculiar demand upon me for subjection: a peculiar property in me, and a peculiar demand upon me, as a member of his body, for subjection. Now just take notice of this, because I perceive it is very important and useful. Jesus is Lord of all. So He is announced in Acts x, where Peter says of Him to Cornelius, "He is Lord of all;" and again you have it in Acts iii, "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." But it is evident that the apostle must mean something more than this, when he says, "my Lord." He does not say, "Jesus Christ the Lord," but "Jesus Christ that Lord of mine." Well then, to those who have realized their Baptism,—who not only have had the sacrament performed in their behalf, but are brought by the Spirit of God to understand that sacrament, and to apply its real nature to their own case, so as to say to themselves, "I have this act of God; I have this sign given to me, I have this seal given to me, I have this pledge given to me of God; and how glorious my relation when I am invested with this dignity;" it is to such a person, who has, I say, thus realized his Baptism, realized the condition of it, which is that of faith towards the Lord Jesus Christ,—and realized the benefit of it, which is that of oneness with Christ in body and consequently in soul,—to a man brought into this state of mind, Jesus Christ is not only "Lord of

all," but Head of the body,—to whom the Church owes subjection, and from whom each member receives not his strength only, but his guidance and directions. He works as He commands; just as the hands and the feet at the command of the head, or rather, of the mind.

"For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." The expression is, "for whom I have been fined with the loss of all things." It is a legal expression, I apprehend, taken from the custom of imposing mulcts or fines for certain supposed acts of misconduct. Well then, he represents himself as having undergone a fine, which has been imposed upon him: because he would have Christ, he must part with all those treasures which he before considered as valuable. I do not know any passage which more fully elucidates this,—and I take the opportunity of remarking it,—than 2 Cor. iv and v, which we lately considered; for there you will find this expression, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself." You see that the consideration which I have already suggested throws light upon this matter. If it is a passage from the state of flesh into the state of spirit,—that is, from one state into its opposite,—which we make when we come unto Christ, why, it is very plain all that we had before is abandoned, and now we enter, as it were, into a new world, upon a new

form and state of being, having new relations and new possessions. Well then, this is what he means when he says, "For whom I have suffered the loss of all things." I do not suppose that he here speaks of the persecutions which he had undergone, but of the renunciation which he had made; that all those privileges and advantages on which he had so highly prided himself as a Jew were now cast away from him with indignation, with contempt; he would have nothing to say to them; that is what he expresses when he says he has suffered the loss of all things, that is, of all those possessions which were before so precious in his sight. And those "all things" which he had thus abandoned he counted but "dung,"—that is, he counted them altogether vile and worthless, something that he would turn away from with disgust, of so little value were they,—"that I may win Christ, and be found in Him."

Now I think here it becomes necessary to mark rather precisely the time which is expressed. I do not think that we have this matter quite exactly represented to us, for I think he speaks of a past event; he counted them but dung, that he "may *have* won Christ, and may *have been* found in Him." That is, he carries us back to that moment when, with the full knowledge of the relinquishment he was making,—well persuaded that in taking portion with Christ and in Christ he must give up all his former boasted endowments,—with the full knowledge of this he

cast them away. Then why did he cast them away? That he might "win Christ." You perceive perhaps my reason for marking this distinction of time; because, as we have it here, it might seem as if he had not yet got possession of Christ, but was to get possession of Him at some future period. Now this is certainly not what he means. I am sure I state it correctly when I say he carries us back to that moment when the alternative was proposed, whether he would retain his former boasted possessions, or make choice of new ones. And he made choice of the new ones. And so he abandoned all that which was valuable to him before, in order that he might win or gain Christ. Now to this expression you will apply those remarks which I made in the morning about Christ being a possession; because to "win or gain Christ" is just as if we should go to a market and buy a commodity, and you have got your gain when you have got the article which you desired to purchase; or, it may be, some matter of contention,—when you are striving for the mastery, you would in like manner say, I have won or gained the prize. But still it is a possession; none of these expressions will suit any other image than that of getting a valuable substance into your possession. I want to set before my mind and to set before yours this possession. What is this possession? Why, here is Christ. Now let us look what this Christ is; what He is in person and relation; because I think those two words "person and relation" may be made to

comprehend the whole matter, the whole material of Christ. What have I got? Why, I have got the Second Person of the Godhead, not alone, not in his simple Godhead substance, but with the addition of a finite spirit or human soul, and a body which was flesh but which is now turned into spirit. And this is the personal substance which I have got into my possession. And then this personal substance which I have thus got into my possession is constituted, through the means of that stage of humiliation which He has undergone, the Lord of all, the Head of creation, and the Head of the worshippers of God. Now this is the Person that I have got. Now, beloved, I am sure it is quite enough for us to pause upon. O, let us set this material of the possession before us. Why, what a person we have got! what a personal substance we have got! Here is the Godhead and manhood. The Godhead is most precious. But do not you want the Godhead to be impregnated, if I may so speak, with manhood? Will the Godhead meet my wants? Do not I want a person that can feel for me in my distress, —one that knows what the flesh is, one that knows what the devil's trials are, one who knows what this wicked and deceitful world is? Why then, we have got a Person who knows all this, and who can sympathize with me in every need and necessity; and yet at the same time He is able to do all for me; He is the great God himself, with respect to every action which I have need to receive from Him. You

understand, I account that Christ is at last a finite substance, and a finite ruler. What do I mean by a finite substance? You must not mistake me; I mean by a finite substance, that He is engaged,—He is under bonds and penalties, shall I say? no; but He is under a covenant engagement,—and when I say so, perhaps I shall lose myself in technicalities; it is the blessed will of God, which it is his glory and delight to obey, that He should carry on a system of operations which are limited; and his powers and capacities are limited, as I have told you; He makes his Godhead keep pace with his manhood; it is the humiliation of the Second Person that He puts forth only so much of his powers and capacities as meets the powers and capacities of his God-inspired human part. And therefore I think I have verified my expression. I have a finite substance, inasmuch as I have a substance which, though infinity itself,—for the Second Person is an infinite spiritual substance,—yet is so engaged, and so contracted by his own free choice and engagements, that He acts as though He were only a finite substance, whilst He is truly an infinite one. Well then, I account, I say, that Christ is yet but as a finite substance, and that his actings are finite, because all action is finite. We get into a loose use of terms, till we absolutely confound every thing. Why, a thing that is completed has its bounds. And to talk of an infinite act is a contradiction in terms. There is no act that is infinite; complete a thing, and you

put boundaries to it. Then I have got this substance, who, though his actings are to be limited, yet has authority and ability to do every thing which I can possibly need; there is nothing I can want but He can supply me with it. He is so constituted as to be precisely adapted to my need; for he can feel for me, and so will be disposed to relieve, as well as able to put forth all the power which is really necessary for the supply of all my necessities. And this Person I have got possession of. And now let me hear how I have got possession of this Person. Why, He is evermore within my reach, so that I can talk with Him; I can tell Him what I want; I can set Him upon doing for me what I want. Why, is not that to all intents and purposes the possession of a man's person, when I can make use of him when I will? I have this sort of use of Christ. Paul had this sort of use of Christ. And therefore he accounted that he had got a valuable possession in having this Person. Well then, this, he says, was the reason why he was content to suffer the loss of all things, and counted them as dung. It was because he had got Christ: I think I may express it thus; he had got Christ; he was brought into such a relation to Him that he could get from Him the supply of all his wishes and his wants; there was nothing he could wish or want, but what Christ was adequate to perform for him, and was inclined to perform for him. His person made Him willing, the relations He fulfilled made Him able. And

thus, having such an able and willing friend, Paul was quite content to lose everything else that he might possess Him. Now is not this like that pearl which we read of in the parable, in Matt. xiii? The merchant who found the pearl went and sold all that he had and bought it. Paul speaks of himself as just in that mind, as having done just such a deed. He also had sold, as it were, all his possessions, that he might buy this pearl,—that he might win Christ and be found in Him.

Now here again, it is said, we have a legal expression; "be found in Him." And I should be glad just to search into this expression a little. I fancy we have an expression somewhat equivalent to it in our law; but the matter is plainly this. You look for me; you cannot find me; why, where am I? I am hid in another person. Now that is what is expressed by being "found in Him." Here you seek for me by name, and instead of finding me you find Christ: Christ stands in my place, so that He is responsible for all that is demanded of me. Now this again surely is a very encouraging view of the relation which the spiritual man has to the Lord Jesus Christ: that here I am responsible for I know not what; I may be dragged to prison, and put into bonds and fetters, and have sentence pronounced upon me, and judgment executed. Behold, go and fetch me, and you cannot find me; go and fetch me, and you find in my place one that can answer all demands, and one on whom no one dares to

put a fetter. "Be found in Him, not having mine own righteousness, which is of the law." Well then, I suppose here we must still carry on the figure. Here I am sent for; and I am dragged before the tribunal. And I am asked to give an account of myself, and to show that I am not worthy to receive stripes, but that on the contrary I am one worthy to receive a reward. I am to show this. I am under a judicial process; the judge is before me, and I am at the bar arraigned; and I am not only to vindicate myself, but to make it appear that I am worthy to be honoured, worthy to receive honour. Now how is this to be done? Why, by producing Christ. I am found in Him. You want to seek me, and you find Christ. And here is Christ come to the bar for me. And when He is looked at, even by his very countenance and aspect He makes it plain that there is no demand against me; that on the contrary He makes a demand of all things upon those who would condemn his prisoner. This, I apprehend, is the account of the matter. You are to place yourself before the bar as one arraigned. And, lo, instead of your appearing, Christ appears for you; and instead of your receiving stripes and imprisonment, you are dismissed with honour, clothed with a robe of majesty and glory,—with the princely garments, and with the apparel of an High Priest,—as one worthy to rule kingdoms, and to cast his crown at the feet of God.

Well then, this is to "be found in Him, not having mine own righteousness, which is of the law, but that

which is through the faith of Christ, the righteousness which is of God by faith." Now it is a very extraordinary mistake which has plainly been made in the interpretation of this verse, though the substance is not affected. The meaning is, "that which is by the faith of Christ, the righteousness which is of God by *the* faith." It is very extraordinary how much that has been misapprehended in our translation. "The faith" is the gospel. Faith is a principle, or habit, or affection of the soul, by which we receive "the faith." You will apprehend the distinction when I give you that verse in Rom. iii.; "Seeing it is the same God which shall justify the circumcision by faith, and the uncircumcision"—we say, "through faith;" but it is, "the uncircumcision through *the* faith:" meaning, that the heathens by means of the preached gospel were brought to God; and the Jews, even as they could only be brought to God, by faith. Well then, here you see Christ answers for him; and there he is, as it were, concealed within Christ, or, as you might say in a figure, covered with the robe of Christ: but I would rather say, let into Christ; I had rather say, an aperture has, as it were, been made in his side, and the man is taken in and covered over, and there is but the appearance of one man, whereas there are millions under that skin and flesh of his, who have thus been admitted into Him. And so, when I am fetched, here is my Christ. But how comes it that Christ stands at the bar for me, and gives that answer which despoils all the charge,—how

comes it so? It is because I believe in Him. Well then, how am I to believe in Him? By "the faith," that is, the gospel; the material of faith having been set before me, I have received it. Now that is the account of the matter; so that Christ thus stands at the bar for me, because I have believed in Him through the preaching of the faith as it is in Him. Well then, that may suffice, when I have just opened the words, "the righteousness which is of God by the faith." "The righteousness which is of God." I cannot give a more distinct account of this matter than I have often done in the words,—that it is the provision which God has made for dealing with the ungodly as righteous, when they believe in Christ through the preaching of the truth, or the faith. And that shows, you see, that it is a most important consideration; because people talk of believing in Christ, and they do not tell you what they are to believe of Christ, or what the things are which constitute a believer in Christ. But when we speak of the words "the faith," and "the truth," why then, we at once understand a system of particulars, all of which must be received as true, and all of which must be realized as true, in Christ, before we can be said to believe in Him. Then I think I have given you a sufficient account of this matter when I say, Here am I sent for; instead of me Christ is found; Christ comes forward and very eagerly answers for me on my behalf. And the reason why He does so come forward is, because I believe in Him

according to the testimony which the faith or the truth bears of Him, and therefore am become entitled, according to the arrangement of God, to a share of that provision which He has made in Christ,—that is, through the death and obedience of the Lord Jesus Christ,—for receiving the ungodly as righteous. Now perhaps it would be rather satisfactory just to give you one citation at least, in which this is very beautifully set forth. And I take it from Rom. iv. "What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly,"—that is, that maketh the ungodly righteous, that deals with the ungodly as righteous,—"his faith is counted for righteousness." You know, the passages which make this declaration, "God justifieth the ungodly," are almost without number. Well then, He declares that he made his choice out of that alternative, as I have stated it, in order that he might thus have Christ for his possession, and might thus, when brought before the tribunal, have Christ to answer for him; so that he should fitly be said to be found in Him, and no longer found alone in himself.

Now for this verse, with which I confess I am par-

ticularly anxious that your mind should be occupied. "That I might know Him." I will not say, "That I *may* know Him;" because, as I have said before, I cannot doubt that he refers to a past moment; he refers to a moment of deliberate choice; "that I *might* know Him." Well then, he says he made this choice, in order that he might come to a thorough knowledge of Christ. Now take the account which I have given of knowledge. It is the perception of the inwards of a substance or subject; it is a thorough acquaintance with its interior. And so, you see, he expresses that the great object which he had in view was to come at a thorough knowledge of this person of Christ. For when he says, "that I might know Him," I would understand that with particular reference to his person. But then do not you perceive that in the person of Christ the very scheme of God is included? I cannot possibly enter into a view really of the person of Christ, without comprehending the scheme of God which gave origin to that personal substance; because *Christ*,—as you have again and again heard it expressed,—*Christ* is a creation; that is, *God and man* is a creation: the Second Person of the Godhead is an eternal necessarily existent Person, but *Christ* is not an eternal necessarily existent personal substance: it is an eternal necessarily existent personal substance having added to itself another substance, which addition is of the operation of will and arrangement. Then, I say, there could not be a personal substance such as Christ is,—that is, God

and man in one person,—the infinite spiritual substance of the Second Person made more by the addition of a finite spirit or human soul, and a body, which was flesh, now turned into spirit,—there could not, I say, be such a personal substance without the deliberation and determination of God, which deliberation and determination had for its object just what is achieved by it,—namely, a basis, or foundation, on which to build the beatification of the creature; for I take no less a range than that; I will not stop with the mere preliminary dispensation which enables God to bring out the creation afresh,—which unites a portion of mankind to the Lord Jesus Christ as a body, and thus exhibits Him in connection with that body as the Head of the creature; but I will carry my view forward to that ulterior dispensation in which God shall dwell in union with the creature. And the whole creature, with the exception of what you sometimes hear me briefly denominate "the beacon of wrath,"—that portion of the human substance, the companion of the devil and his angels, which hath been separated to wrath as part of the material for the manifestation of the being of God,—with that exception, all creature, in that future and ulterior dispensation which is to take place when the present form of the world shall have been changed, shall be blessed in union with God. And the basis or foundation on which alone such a superstructure as this could be built, is that personal substance of the Lord Jesus Christ,—Godhead and manhood combined,

—manhood being brought into the form and state subsequent to death, and the result of having obeyed unto death, whereby He earned this glory of having all creature for his in that way in which all God's gifts are bestowed, in consistency with himself; for whereas even God, free as He is in his gifts, cannot contradict himself, it was impossible that God should give even to Jesus Christ that glory and dominion which He possesses, if He had not, as it were, earned it by this previous self-emptying, and obedience in the self-emptied form.

Well then, "that I might know Him, and the power of his resurrection." Now I will just give you a few words which will show you the importance of this expression. Eph. i. 18: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead." You see, the act of raising Christ from the dead is specified as one of the most marvellous displays of divine power. And I would, beloved, I would that we may contemplate this matter in its distinctness, and see some little of the "energy" which is implied. Observe, here is a dead body; a body which, if left in that its present state, would soon moulder in the dust, would be perfectly

decomposed, and there should be no difference in its appearance from that of the clods of the valley——O, beloved, this is a very affecting subject to many of us,—a very affecting subject; and I have got into it I know not how;—but so you are to look upon that body of Christ,—and, behold, whilst it is hastening towards putrefaction, and before putrefaction has commenced in it, God, in the person of the Holy Ghost, seizing the finite spirit of Jesus, which had taken up a separate abode from that of his body,—seizing that finite spirit in union, as it were, with the eternal infinite spiritual substance of the Second Person,—enters into that dead corpse and makes it alive; He not only brings into it that anointing Spirit which had made it a living substance before He had passed into death, but pervades the very substance which is no more than earth, and pervading it turns it into the beauteous nature of a spirit. Well now, you might think that I was indulging in a flash of rhetoric. God forbid. O, I have no rhetoric for such a subject. But the Word of God, you see, is my guide and my compeller here. I am obliged to entertain the thought, to endeavour to give expression to the reality of that act which is thus magnified and extolled. You have heard the extolment of it in Eph. i. And here you have it in brief. "And the power of his resurrection;" that I might know the power which was exhibited in his resurrection. But that is not all, neither is it the principal thing which is expressed

here; for it rather imports the power which He received in his resurrection, and which was communicated when that mighty act was performed; for, as that mighty act did consist in the entrance of the Holy Ghost in his finite spirit together with the infinite eternal spiritual substance of the Second Person into the body whilst lying in the grave, so that entering in was an entering in unto eternal possession; the Spirit never shall depart from that substance which He has thus made his tabernacle; God in the person of the Holy Ghost shall never depart from the tabernacle of the spiritual body of Jesus. And as He has taken up his abode there, for what purpose has He taken up his abode? That He may go forth from thence to do all his acts. There is not an act performed in the creation of God but what is performed by the Spirit of God; and there is not an act performed in the creation of God by the Spirit of God, but what is performed by his outgoing from that tabernacle of the spiritual body of Jesus. Do not you perceive then that here is a twofold power of his resurrection? Let me make that plain. A twofold power of his resurrection. How a twofold power? There is a power displayed in the act of raising Him from the dead, even that dead corpse; and there is a power communicated at that instant, which makes Jesus Lord of all creation. I cannot forbear here noticing,—what I used to be in the habit very much of insisting upon, and have never deviated from it,—that the gift of the

Spirit to Jesus is a resurrection gift; that, though in point of fact the Holy Ghost did take up his abode in the finite spirit of Jesus in the instant in which He gave conception in the Virgin's womb, yet He did so take possession of that substance which He had conceived and formed, in the foreview of Christ's death and resurrection. The presence of the Holy Ghost in the finite spirit of Jesus, though it took place in the instant of his conception, did not belong to the instant of his conception, but belonged to the instant of his being raised from the dead; but in the foreview of his death and consequent resurrection that Spirit did take up his abode within Him in the instant of his conception. Then, beloved, I would notice that, as there is a twofold power of Christ's resurrection,—that displayed in the act, and that communicated thereby, or in that instant,—it is to the latter of these two things that the apostle here refers; he speaks of that power which was communicated to Him in his resurrection, which was in fact the fruit of his dying, but which from the instant of his resurrection began to be put forth by Him, as his acknowledged power, the expression of his authority throughout the whole creation of God.

And now, beloved, I shall just give you the substance of these two verses, because I cannot leave you without offering thus much, but an enlargement it is not mine to give at this time. "The power of his resurrection, and the fellowship of his sufferings." He

desired not only to experience the power which Christ had to impart, that is, the gift of the Holy Ghost for diffusion, which He received in his resurrection,—but also to know "the fellowship of his sufferings." And here again you will find the best commentator in 2 Cor. iv, where the apostle speaks of "death working in us, and life in you;" that is, of themselves as being the displayers of Christ's death, and the other members as being the displayers of Christ's life. All that elucidates the point before us. It expresses that the condition of the people of God, and especially of the apostles, who were the prototypes of the Church in this matter, is a condition of suffering, in which condition of suffering they resemble the Lord Jesus Christ. They are made conformable unto his death herein, because his death was an act of suffering. You remember that expression in Heb. ii; "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." And you have a remarkable allusion in Col. i; "fill up that which is behind of the sufferings of Christ." Well, all this will serve just to elucidate this matter; that it is the appointment and arrangement of God that the members of Christ's body,—and if the members of Christ's body universally, why then, the apostles, who were the head members, if I may so speak, of that body, in particular, —were to exhibit the pattern of Christ's sufferings in their own individual cases. Now here just look, in the

way of illustration, at 1 Cor. iv; and you will remember, I am sure, many other passages, and especially many in these two epistles to the Corinthians, where the apostle enlarges upon his own especially intense sufferings; "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." As Christ's death was an act of intense suffering, so his apostles after Him, and his Church generally, are made to pass through sufferings whereby they are conformed to Him in his death.

Then, "if by any means I might attain unto the resurrection of the dead." Now he does not here speak, beloved, of the resurrection of the last day,—for that is what I want to caution you about,—he does not here speak of the resurrection of the last day, but expresses his anxiety that he might act the part of the risen man whilst he was yet in the flesh. "If by any means,"—that is, in order that by all means,—"I

might arrive at the resurrection of the dead;" that is, I aim, whilst yet I am walking about in a body of flesh, to feel, speak, think, and act, as though I had put off that body of flesh, and were now clothed with the spiritual, the resurrection body of Jesus Christ.

Then, beloved, what is my word of exhortation with reference to this subject? O, beloved, it is that you enter into the consideration of the resurrection of Christ, the power which was shown in it, the power which was communicated to Him in the instant: and that, so entering into the consideration of that twofold power, you may be led to be willing partakers of the sufferings of Christ. Beloved, I have on a former occasion stated the reason for those sufferings. Why must the people of God be a people afflicted? Because by their afflictions they show that they are sinners. If they be not sinners, they could not be the subjects of affliction under a just, an all-just God. But by their afflictions they bear witness that they are sinners. And if they are sinners raised to glory, why then, they are sinners raised by mercy unto glory. Grace therefore is acted in a way of mercy, which is the highest grace, which is the grace of the Self-existent. And thus the sufferings of the people of God are a testimony to the self-existence of the Most Highest. But that is travelling a little out of the way. My desire is only that you may be led by the contemplation of Christ's death and resurrection to be willing partakers and partners with Him and his people

in the sufferings of the present life; remembering that beautiful word in Rom. viii; "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But then go on, as you will be naturally led, from this consideration of the sufferings which Christ bore and to which you are called,—go on, I say, to consider how, and how only, you can be made willing to be this sufferer. Why truly, it is by living above the flesh whilst you are clothed in flesh; it is by living as though you had only your spiritual body, when as you have yet to die.

Easter Day, April 19, 1829.

SERMON XVIII.

PHIL. iii. 11.

IF BY ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD.

IN a former Sermon I endeavoured to show you what this attainment is which the apostle here declares himself to covet: that it is not the resurrection of the last day, but a present entering into the state of the resurrection of the blessed dead. Now that this is the particular object which he has in view, it may be necessary that I should endeavour to satisfy you, before I proceed in discoursing upon it. You may have been led from the sound of the words to imagine that the anxiety he expresses is with regard to his resurrection at the Lord's coming. If such should be your apprehension, it is a mistaken one. You are aware he is arguing against what is called the judaizing error,—his object, his final object, being to bring the Church to unity, to a spirit of concord. And there stood in

the way to this spirit of concord a false opinion concerning the method of salvation. Some had crept into the Church, who taught that it was necessary to graft the law of Moses upon the gospel. Against this error he especially protests, declaring that if any one had ground of boasting in the Mosaic privileges, he was that person; but all this boast he disclaimed; those things which were gain to him he counted loss for Christ; yea, every thing he counted loss in comparison of, and in order that he might attain unto, the knowledge of Jesus Christ. This knowledge he then explains by resolving it into a certain particular; his anxiety was to "win Christ." I noticed to you in my last Sermon that it is necessary to be particular in marking the time expressed by these several acts. The time is a past time. He had done all in the way of suffering loss, in order that he might *have gained*, that he might at a past moment have gained, Christ, and that he might at a past moment have been "found in Him,"—according to a juridical expression,—not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by the faith, that is, by the gospel: that he might know, that is, that he might at a past moment have known Christ,—have entered into a thorough knowledge of the interior of the substance and relations, the person and various properties and connections, of the Lord Jesus Christ,—and that he might at a past moment have learned,—have become

experimentally acquainted with the power of his resurrection,—that is, what his resurrection was able to effect. You will remember perhaps that I noticed a twofold power of Christ's resurrection; the power which was displayed in achieving it, and the power which was committed to Him in and through that event. And I noticed to you that it was the latter of these two powers, of which he here speaks. He had made this forfeiture of all his Jewish privileges, that he might thoroughly enter into and experience the power which had been imparted to the Lord Jesus Christ in the very act of raising Him from the dead. It was this power thus imparted to the Lord Jesus Christ in and by virtue of his resurrection, that he desired to become experimentally acquainted with; and he desired that he might also become experimentally acquainted with "the fellowship of his sufferings;" what it is to be a sufferer in union or fellowship with the Lord Jesus Christ as to that state of suffering through which He passed to his glory; "being made conformable unto his death," —that he might endure sufferings which were of like form, of like character, of like quality, of like extent, with those intense sufferings which He endured antecedently to, and in the very act of dying, —being made of one form with Christ in and as to his death.

"If by any means I might attain unto the resurrection of the dead." It was not that he desired to

rest in, and to proceed no further than, conformity with Christ in his sufferings; he desired, through that conformity with Him in his sufferings, to arrive at a conformity with Him in the state into which He passed by and through suffering,—that is, in his resurrection state. "If by any means," that is, if it were possible, through the like endurance of afflictions, through the like mortification of all fleshly appetites and enjoyments, to pass into that high state of being into which He has now been advanced and exalted, —"if by any means I might attain unto the resurrection of the dead;" might be brought into that state into which Christ, as the risen man, has been promoted. You perceive then that the steps which precede naturally lead us to this conclusion. You will find the conclusion confirmed by the observations which follow, the observation upon his own present state,—I mean, present at the time when he wrote. "Not as though I had already attained, either were already perfected." Now you know, my friends, it would be perfectly ridiculous to suppose him here to speak of the resurrection of his body. Who could suppose that he had already attained to the resurrection of his body, when he was walking about in the flesh? It would be ridiculous therefore to protest against the supposition that he had already attained to the state of actual resurrection from the dead; but it is not ridiculous to suppose him here to disclaim having accomplished his desire, having attained to that high

spiritual object for which I suppose him to be panting. There is nothing ridiculous in the fact that a person of high attainment should guard his admirers against the supposition that he had really reached the ultimate object of his wishes. And this is the very thing against which he here protests. His admirers might be ready to say, Why, you have achieved this state; you have gotten this very glory to which you are aspiring. No, says he, not that, not that. "Not as though I had already attained, either were already brought to my consummation; but I follow after,"—I go on pursuing,—I have my object before me, and I go on in the pursuit of that object, in the diligent following of the thing which I have taken up as my desired attainment,—"I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus:" that is, considering Christ Jesus to have laid hold of him as a man would seize upon a person whom he meant to carry away with him, whether to prison, or to some appearance which he was to make on his behalf: he seizes him, and that with an object. Now Christ Jesus is represented here as having seized, or laid hold of, St Paul, with a certain object. Why then, says St Paul, I follow after, I make it my diligent pursuit to apprehend that very object for which Christ Jesus has laid hold of me. My desire is coincident with his aim; He aims to bring me to a certain attainment; I labour by a diligent pursuit to arrive at the very goal unto which He has seized me that I may

attain. "Brethren, I count not myself to have apprehended." Could any one suppose that he should here speak of his not having actually been raised yet from the state of death? Why, he had not yet died. It is ridiculous therefore to suppose that he is protesting here again against the supposition of his having actually been raised from the dead. But, as I have said before, there is nothing ridiculous in supposing him here to disclaim that admiration which some might foolishly and vainly be disposed to cherish towards him. "I count not myself to have apprehended; but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The figure here is what is called an agonistic metaphor, a form of speech taken from the ancient games, where I believe it was the custom to suspend a crown of olive, or laurel, or whatever it might be,—and as a crown it was of a very paltry and insignificant value,—to suspend this garland upon a goal: and the person who, by running, or (it might be) by a chariot race, aimed to gain the prize, had it set before him in order to inflame his desire. And thus St. Paul represents himself as in the act of running towards the goal, in order that he might seize that prize which was suspended upon it. "Forgetting those things which are behind," that is, forgetting the space he had run over, "and reaching forth unto those things which are before," having an

eager desire to accomplish that portion of the course which he had yet to run over, he "presses," he goes vehemently forward, "toward the mark," toward the goal on which the prize was suspended, "for the purpose of obtaining the prize of the high calling of God," that is, the calling of God from heaven: he supposes God from the heavenly place to call him forth, as it was the custom for a certain officer in those games to call out the competitors: there was a trumpet, I believe, sounded, or some instrument used, for the purpose of calling out the competitors that they might join the race: and so he represents God, as in the character of this officer, sounding with his trumpet to fetch him out, that he might come forth and contend. Well then, he strives for that prize which is thus suspended upon the goal, according to that calling of God, which he had received from heaven, "in Christ Jesus;" "the high calling of God in Christ Jesus;" that is, —taking, as I consider, the expressions correctly,—God who dwells in Christ had called him out, not in his own person, but in the person of Christ; God, as the inhabitant of Christ, had called him out to this contention. And in pursuit of the prize which this contention set before him, he was thus labouring for success.

Now, beloved, I hope I have satisfied you that it is not the ultimate object, that of being raised from the grave, which the apostle here sets before us as the great matter of his desire; but a certain spiritual state unto which, even whilst in the flesh, he sought to be

elevated. Let me now explain the nature of that state. What is it that we call ourselves? And why do we so entitle ourselves? We call ourselves Christians, and we entitle ourselves thus because we are members and parts of Christ. Now, beloved, I would that this may be distinctly apprehended by us. We mean that we have the life of Christ in Him. That requires opening; and I will endeavour to open it. We mean that Christ is to us the head of being; and that He, by his action within us, produces in us, and sustains in us, a life like his own. Beloved, the figures of Scripture are not nullities, but strict and absolute realities. And if there be any meaning in these figures, they imply this very thing. Now let us hear how this expression is to be vindicated, to be shown to be sound and intelligible. You and I are by nature a twofold substance, consisting of body and soul,—a body and soul held in union; our soul given to us, as it was given to Adam in creation to be what I sometimes in a figure call the key of being, the regulator or highest principle of his being; and so we, by natural generation and production, have a soul or spirit given to us in conception from God, that it may be the keeper of our whole compound frame or substance. But now, if we be truly in Christ,—if God has sanctified us, as I was describing it this morning, in the Holy Ghost,—if God, that is, has, not in his own person, but in the person of the Holy Ghost, come into our souls, and caused us to hear or in some other way to arrive at the knowledge of the truth as it is

in Jesus, and has caused us, by that presence of his within us, truly to understand and receive the faith of Christ; and so—I am now describing the case as it prevails amongst ourselves—has brought us to realize our Baptism,—to realize on the one hand the *condition* of our Baptism, which is simply faith in Christ Jesus, the apprehension of the faith of Jesus Christ, of the truth as it is in Jesus,—and further, to realize the *benefit* of Baptism, which is that of oneness in body and consequently in soul (sacramentally bestowed upon us) with the Lord Jesus Christ; if this has been our case, brought to this state by the operation of God in the person of the Holy Ghost, and made now to apprehend our Baptism in its two parts, in its condition and in its benefit; we have thenceforth possessed the Holy Ghost as the regulator of our soul, and, through our soul, the regulator of our body; so that we have now what may in philosophical language be called a new principle introduced into our being; but I would rather say, to avoid philosophical ambiguity, we have a new Person introduced into the inwards of our spirit, who by his action therein directs the faculties and capacities of our soul, and thereby the organs and members of our body. And though I have not given you the whole and full precision of this statement, because this agent, the Holy Ghost, is not an agent acting independently, but is an agent doing the will of another,—I have only to add that Christ, inspired first of all by this

agent, uses this agent as his instrument,—I am not afraid to call Him his instrument,—of communication to the soul in which it is his good pleasure to dwell; that this Holy Ghost, whom I have described as the regulator of the soul's actings, is himself regulated by another, even by Christ. And then you perceive at once that you have the explanation of the whole mystery of a converted man, a man who has realized his Baptism, a man who is living in Christ; for you have a person set before you who has the Lord Jesus Christ himself acting, through the intermediation of the person of the Holy Ghost, as the regulator of the man's being. Now I ask whether, supposing this description to be correct, I have not verified and completely justified the expression, that the man "lives in Christ?" for Christ is the head of the man's being; he therefore has his being of Christ, from Him, and by Him,—and may truly therefore be said to have it in Him. Beloved, I am anxious to verify the exact expression. I want you to understand that "*in Christ*," whilst it is a figure, is a figure full of meaning, a most correct figure; for I do not know how any expression can be more correct than that which represents me as *in* another person, when that other person has not only procured my peculiar state, which precisely resembles his own, but is himself the agent whereby that state is wrought, and whereby that state is sustained. Then you perceive that, if it be true that the Lord Jesus Christ is this head, key,

regulator, prime mover, first principle of a man's being, why, the life which the man lives is Christ's life. And who is this Christ? The Second Person of the Godhead, having taken a complete human substance as an adjunct to his divine substance, and now having turned the bodily or fleshly part of that complete human substance into a substance of spirit, into a spiritual, whereas it was originally a fleshly, material, natural body. So then, if I be, according to this description, a man in Christ, why then, one that has turned his fleshly body into a spiritual body, one that has risen from the dead, is the regulator of my being. And if the action of this Person within me be complete, if it be constant, and if it be perfect, why then, I have myself attained unto the resurrection of the dead. Now this is the very thing of which Paul expresses his desire. But you must see surely that this agency of Christ within a man admits of degrees. Beloved, nothing can be more simple, and nothing can be more satisfactory than this view of the condition and relation of a man in Christ, if only you go step by step with me, and understand each part of my assertion. Why then, you perceive that this Holy Ghost,—who is the intermediate agent for Christ, his substitute, his representative,—is no part of my substance; He is one dwelling in me, but He is no part of my substance. I am still but soul and body. And you perceive therefore that this agent is perfectly at liberty to do as much or as little as He

pleases; He may act in me for five minutes in a day, He may act in me every moment of the twenty-four hours. Now would there not be a great difference between these two degrees of agency? If He acts in me for the twenty-four hours, and every moment of them, why then, I am what He is; but if He only acts in me for a few moments, and those, it may be, at separate parts of the day, why then, I am not what He is, save in those moments. Then do not you perceive at once the very nature and peculiarity of this apostle's desire? His desire was, that the agency might be constant and perfect. If constant and perfect, why then, he had attained to the resurrection of the dead whilst yet he was in the flesh. Beloved, these are vast things; but O how simple, but O how satisfying, but O how undeniable, to one who has his mind enlightened to investigate and to discern them!

Then it might be sufficient to leave this matter here. I have shown you, as I persuade myself, that this is the apostle's meaning. And I have shown you how intelligible and satisfactory is his meaning. But will it not be also well that I should just show you that only such a representation as this will meet the various testimonies of Scripture concerning the state of the spiritual man,—that is, the state of a man who is said to be in Christ? for I do not know any expression that is more frequent in Scripture to denote a Christian, than "the man that is in Christ." And I should be satisfied here with referring you to Rom. xvi,

where the expression occurs so very frequently; but let me just show you by the citation of a few texts that this is the proper description of a Christian, and that nothing less than that account of the matter will fill up the great outline of Scripture assertion.

I will give you as few passages as I think necessary. And first let me refer you to Gal. ii. 20. "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." Now I have told you many times that the simple rendering of these words from the original text is, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Why, can you have anything that is more decisive as to the account I have given you, than such an expression as this, "It is not I," that is, it is not myself, a mere body and soul, a mere natural substance, that lives, that is the regulator of my being,—"but Christ liveth in me?" "It is not I that live, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Go next to Eph. ii. After speaking of the resurrection of Christ, and his prayer for them that they might know "what is the exceeding greatness of God's power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ, when He raised Him from the dead," (you will remember that that expression amounts to no less than this, that there is the same power put forth in order to make a man a believer, that was

put forth when God raised Jesus from the dead;) after having given, I say, this description of what I may call the making of a Christian, he says, "And you hath He quickened, who were dead in trespasses and sins." Now you observe from the printing, that the words "hath He quickened" are not in the original text. And the truth is, that the words in this verse depend upon what follows in the 4th and 5th verses. I believe I have often made the remark to you, that our translation of this 2nd chapter of the Epistle to the Ephesians is, I must confess, an inadequate one. But however, take it as it stands,—the sense is perfectly correct; there is no incorrectness given to the sense, but it is not so exact a rendering according to the original form as I could desire to see it. Take it however as it stands; and thus you have it. "And you hath He quickened, who were dead in trespasses and sins...But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ...and hath raised us up together, and made us sit together in heavenly places in Christ Jesus...For by grace ye have been saved through faith; and that not of yourselves: it is the gift of God." Now I bring these words before you as distinctly expressing, concerning believers in Christ Jesus, that God hath quickened them together with Christ, and hath raised them up together with Christ, and hath made them sit together with Christ in the heavenly places in Him. Now I ask how it is possible to give

any force,—I will not say, adequate force,—but really to give any force at all to this expression, which does not amount to the interpretation I have already set before you; that we are so truly made one with Christ,—on the supposition that Christ has operated in us, that is, that God hath sanctified us in the Holy Ghost, and hath caused us to realize our Baptism in both its parts,—that we are so truly made one with Christ, as that whatever hath befallen Him must be considered as having befallen us; that, if He hath been quickened in his grave, why then, we have been quickened; that if He hath been raised up, why then, we have been raised up; doth He sit in the heavenly place,—why then, we also are sitting there? Now I ask how such expressions as these could be applied to living men, except there were that sort of process going on within them which should truly amount to an unity with Christ; so that their being is no longer conducted by their own natural powers, but is conducted by one who regulates and controuls those natural powers? And this, you see, is expressed in fewer words in Eph. i. 3, where it is said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ." He speaks, you see, of the persons to whom he writes, as being seated in the heavenly places in Christ, and having all manner of spiritual blessings bestowed upon them as sitting there, because they are one with Him who is sitting there.

Refer next to the Epistle to the Colossians: in the 1st chapter he has this expression, beginning at the 21st verse: "And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath He reconciled,"—that is, caused to be at one with himself; not speaking of his having reconciled himself to them, but of his having reconciled them to himself, his having made them to approve and delight in himself; "yet now hath He reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." That is, he describes them as on their way to that consummation which we are looking for,—the consummation which is to be effected at the Lord's coming,—on the condition of their continuing in the state into which they had at that very time been introduced. Then in the 2nd chapter he goes on, beginning at the 10th verse; "And ye are complete in Him, which is the head of all principality and power." Observe, "ye are complete in Him." I wish to lead you minutely into the expression; it is "in Him;" it is by our being "in Him." And the object of my laboured discourse is to show you that there is the greatest exactness and propriety in that expression; that we, as many of us as are now brought by the power of God to believe in Christ and to realize our Baptism, are with the greatest fitness and propriety said to be in Him, because we not

only have his life, and that by virtue of his acts,—but we have it by an original gift and by sustained communication from Him, He acting that very life which we have. And therefore I say, with propriety we are said not only to have it of Him, and by Him, and through Him, but in Him. I want to fix upon your mind the expression "in Him." "In whom also,"—the same expression carried on,—"in whom also ye have been circumcised with a circumcision not made with hands, in the stripping off of the body of the sins of the flesh," that is, in the putting off of the sinful fleshly body, "in the circumcision of Christ; having been buried with Him in baptism." I think you will scarcely need the remark, but I ought perhaps to have made it,—that, if the state of a converted person, a person who was baptized in infancy but converted in after life, be fitly characterized and expressed as the state of "realized Baptism," why then, all the benefit which that person has in this state of realized Baptism is referred to his Baptism; if he be in Christ, why then, his Baptism is referred to as the instant in which he receives that union with Christ. Why, beloved, it would be childish to say that, because this is not realized, it may be, till many years afterwards, therefore there is an impropriety in speaking of it as the result of Baptism. Why, we must understand what Baptism really means, and we must understand what union with Christ really consists in, and then we shall see that it is through that sacramental act that we have

the benefit, whensoever, at how remote a period of life soever, the actual gift is conferred; we owe it to that sacramental act that we have the benefit at any time; for we owe it to union with Christ, which union with Christ is alone conferred by that act. "Having been buried with Him in Baptism,"—now notice,—"wherein also ye are risen with Him (ye *have been raised* together with Him) through the faith of the operation of God, who hath raised Him from the dead:" that is, as you have heard it often explained, "through that faith which is of the operation of God,"—which hath been wrought in you by the operation of God,—"who raised Him from the dead." And the full import of this expression is, not only that God hath himself wrought that real faith in the soul; but He hath wrought it by virtue of the resurrection of Christ; having, in that act of raising Christ, given to Him the Holy Ghost, not for his own use only, but for the use of others, even of as many as it was God's good pleasure, according to the language of many scriptures, to bestow upon Him. Let me just give you that one word which we had lately before us. "Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." And so He says, "All that the Father giveth me shall come to me." And now, that you may not be perplexed by what I have said at another part of the day, you will remember that, while Christ is the actor of all God's works, so

that, if God does an act, He does it, not with his own hand, if I may so speak, but by the hand of Christ,—yet there are some works which Christ does in his own name, and there are some which He does in the Father's name. Now the act of bringing an individual to believe in Him,—that is, to believe in Christ,—is an act which He performs, not in his own name, but in the Father's name. And it is for lack of understanding this distinction; it is for lack of understanding in the first place the difference between the act whereby persons are brought to believe in Christ,—which is the act of the Holy Ghost,—and the continual operation of the Spirit in one who hath been brought to realize his Baptism, having first believed in Christ; it is for lack, I say, first of all, of understanding these two different actings of the Spirit, one of which is in the name of the Father, and the other is in the name of Christ,—that so much confusion has been introduced into the explication of the truth of God. "Wherein also ye are risen with Him through faith of the operation of God:" that is, there is no realizing of Baptism but by faith; and that faith is of God's operation in the soul, in the sense in which I have described it; Christ the actor of it,—but Christ not acting in his own name, but in the Father's name. If I were speaking to heathens, to unbaptized persons, I must hold a different language; but speaking as to your case, that of persons who have been baptized in their infancy,—if you have been brought to realize your Baptism, it is because

God, acting in and by Christ, hath sent his Holy Ghost into your soul, as I described it in a former part of my Sermon, and by that sending has caused you to believe in Christ, and to realize your Baptism: it is God's act, and He performs it by Christ, but not in Christ's own name. And so, he proceeds, "you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." You see then, here is a description of the quickening, of the raising up together, and of the being complete in Christ,—of having passed, in short, through all those states and stages through which Christ has himself passed, by being brought into verity of union with Him, which verity of union with Him consists in his becoming the regulator and controuler of our being through the intermediation of the person of the Holy Ghost.

Beloved, one sentence surely may suffice to mark the glory of this state. I think I have adduced sufficient evidence in support of the reality of my assertion, that such is the state of every true believer in Christ,—for that nothing less and nothing other than the account which I have rendered to you this night will meet the expressions of the sacred volume concerning the relation which the called people of God,—say, if you please, the believers in Christ Jesus,—have to the Lord Jesus Christ. But I say, is not this a glorious state? O, beloved, I perceive I must make a remark or two upon the nature and operations of this

state. You must surely have perceived the truth of my remark, that, if this were indeed the constant and perfect agency of the Lord Jesus Christ in any individual, he would be a risen man whilst yet in the flesh. Why then, do not you perceive what an object of spiritual ambition this is,—that we may come as near to it as possible? Can you wonder that the apostle should express this anxiety? can you wonder that his terms should be so laboured, that he should multiply observations, and, having caught a gleam of the glory of this state,—if it should ever be consummated,—should be careful to warn his brethren that he had not yet reached that glorious consummation, lest they should undervalue it? Now understand this remark. Suppose that a person should assume to be a consummated Christian; should say, Now look at me, and you see a person in whom the Lord Jesus Christ is acting by a constant and perfect energy during the twenty-four hours of each day;—why, you would say, I should expect something better than I see in you. And therefore I should be misleading you, and I should be disparaging the glory of that state, if I proposed myself as an example of that perfect state. And do not you see how this expresses the apostle's meaning,—the anxiety he had to draw them off from supposing that he meant to exhibit himself as one that had attained to that state? No; it was his ambition, it was his high aim, it was what he was tending towards; what he was striving after, and in some good measure was well nigh

to the achieving of. But O, how would he deprecate the supposition that they were to look for no higher attainment towards this state, than he had actually made! But you perceive, beloved, how it will be. Now just take this one word. What is to be the heavenly state? The spiritual body acting itself continually, through the mind continually led into action and sustained in action by the Lord Jesus Christ himself. That is to be the state. Why, is that the state for you in flesh? So again, the devil is in chains; the world is done with; there is only Christ, and God seen in his face,—the company of angels, and the company of saints like the man himself,—who are the objects of contemplation, of interposition or interference, to the man. Why then, there is no drawback to his purity; there is nothing but the highest zeal and the highest delight flowing out in every action of the man, because every sentiment, every imagination of the man is that of God himself. In proportion then as we approximate,—though it be a great way off,—yet in proportion as we approximate to this state, we display the like character whilst we are yet in the flesh. And may we who are taught to describe it see that we ourselves labour to be continually advancing in approximation towards this agency of Christ, and its consequence, spiritual-mindedness!

Beloved, I must content myself with closing this discourse, not after that full and perfect manner which I had, I confess, proposed to myself; for I had hoped

that I should have been able to set out with some distinctness the means whereby we are to seek the attainment of this state. I must only add just the chief points of that pursuit. It is plain that Christ is the power. And if we would attain to any measure of this state, it must be by his agency within us. And I cannot disguise from you that it will be just as God hath willed in Him, with respect to the measure of our attainment. We are called to aspire at great things in this pursuit; we are called to no less a height of ambition than that which this apostle prescribes to himself. We ought also to say, as he said, "If by any means I might attain unto the resurrection of the dead." But, say as we may, and strive as we may, it is only so far as God hath in his wisdom,—and let me say, not in his wisdom only, but in his tender pity and love,—ordained for us, that we shall actually make attainment. I would encourage you, beloved, as I would encourage myself, to the noblest height of ambition. I would not be content,—yet there is a sense in which I would be perfectly content,—but there is a sense in which I would not be content, without the highest achievement in the attainment of the mind of the risen man, the mind of Christ as He sitteth in the heavenly place. O, beloved, have I not often told you that this is our law? We have not the law of the ten commandments: there is an *incidental* fulfilment, as I have told you, of the law of the ten commandments in every spiritual man; but the *law*

of the spiritual man is the mind of Jesus Christ, as He now sitteth at the right hand of God. That is my law; that is your law. Why then, if it be my law, and your law, must you not study that mind? Is not that the first thing you would aim to do? First you set the object before you; you aim to understand your object. Well then, I think I have given you two good hints towards this attainment, the desire to know its highest reach. Understanding that it is Christ's gift. Understanding that it is to be sought by the study of Christ's mind. Understanding,—I will give you a further hint,—that prayer is to be made, even unto Him, and unto God through Him, that such may be your attainment. But there is one mean more,—and that, one which I have especially been insisting upon of late, and I hope and believe that I shall be led to insist upon it to my last gasp,—study the scheme of God in Christ; acquaint yourselves with the mystery of his will; for by the knowledge of God's scheme in Christ alone can you be brought to desire that mind, which to know is to follow after. No man can know it without following after it. No man can follow after it until he has been led to discern something of its excellency and of its desirableness. And one word more. I know it is a common notion that people have but to read their Bible, and they must get to know all that the Bible teaches, all that the Bible contains. Beloved, I have made the remark not many days ago, persons may stumble through the whole Bible, and

never get at the knowledge of the mystery of God's will. The "word," which is declared to be the "truth," and by which the soul is sanctified, (John xvii. 17,) is the message of the kingdom, is this scheme to which I am inviting your study; and I beseech you to ask of God that He will be pleased to lead you, according to the record of his Church, expressed in her confessions and catechism and other formularies, to that knowledge of the scheme He is prosecuting and consummating, which shall indeed instruct you what his mind is; and through the knowledge of his mind as therein developed, to bring you to the knowledge of himself; that by the knowledge of God you may be brought to an imitation of Christ, and in your measure to exhibit a pattern of that mind which is in his bosom who sitteth in the bosom of God.

April 26, 1829.

SERMON XIX.

Acts ii. 39.

FOR THE PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL.

I do not know that I can better fill up the small space of time which is allotted to me for the present address, than by resuming the subject which I brought before you on a former similar occasion, and which I am in fact pursuing on these several occasions,—namely, the consideration of a part of the Baptismal Office. It is my intention, as I have announced it to you, to proceed in a strict and regular order through the consideration of that Office. At present I am endeavouring to open your minds to the right apprehension of the first collect of that service, and have proceeded some way in its interpretation and application. I have noticed to you that the collects of the Church are usually resolvable into three parts. There is a doctrine recited, upon which a petition is founded; the petition follows the doctrine; and to that expression of our desire is added

an aspiration after the benefit which we seek to obtain. Now, in the instance before us, we have already considered the doctrine upon which the petition is founded. Three distinct facts of ancient history are made the groundwork of the petition of this prayer; the saving of Noah in the ark from temporal destruction,—that ark and its salvation being declared to be an intended foreshowing of the spiritual salvation which is in the Church of Christ by Baptism; secondly, the passage of the children of Israel through the Red Sea; and thirdly, the Lord Jesus Christ's own Baptism in the river Jordan. Upon these three facts furnishing a doctrine,—namely, the doctrine that Baptism is salvation,—that is, that Baptism *rightly received* is salvation,—we ground the following petition; "We beseech Thee, for thine infinite mercies, that Thou wilt mercifully look upon this child; wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with Thee world without end; through Jesus Christ our Lord."

You perceive then that the appeal of this prayer is to the mercy of God: "We beseech Thee for thine infinite mercies." Now, beloved, I beg you to take into your mind what is meant by "mercy;" that it is "free favour shown to the undeserving;" that it

goes beyond "grace" in this, that grace may be shown to the deserving, but mercy implies that the objects of the favour are in themselves undeserving. The prayer therefore here resorts to an infinite treasury; because those who framed this prayer knew well that a treasury less than infinite would not be available to the demands which the Church would make upon it. Observe then, beloved, when we bring our children to Baptism we throw them upon the covenanted mercies of God. Observe, it is not uncovenanted mercy; it is not mercy without promise; it is not mercy of which our imaginations are the founders; but it is mercy which God has revealed himself as ready and waiting to bestow. Now it is here, my friends, that I consider that the very point of the ordinance of Baptism may be said to rest. The question simply is, what right have we in any case to presume that mercy shall be vouchsafed to the objects of our entreaty? It has been well remarked by one of the keenest of our philosophers, that it is half way to the solution of the difficulty, if we can possess the proposers of it with the reality of the question. I beseech you therefore to consider, have you yet taken it into your minds that the question you have to resolve is, whether there be ground of hope in any, in every, case, that God will bestow that which we so largely ask of Him? And the answer will be found to be, that we have a right to suppose this in any, in every, case. Now upon what does this right stand? It can only stand upon the

Word of God. Beloved, I am fully and deeply sensible of the difficulty of this question; but I seem to discern the mind of God concerning it,—that He has given a general promise upon which we are to build our expectation; and it is not for us to be curious and speculative beyond the utterance of God; but we must take Him at his word; yet at the same time be sure we understand his meaning. Why then, the text declares to me the foundation of our hope. I would just premise to you, that the sole question, so far as I can entertain it, concerning Baptism, is as to the ground we have to expect that the mind of the person should be prepared for the reception of the ordinance. I cannot admit that there is any question that a person, brought in the state of mind which Baptism supposes, should be received; the question is, what right have we to expect that the supposed state of mind shall be vouchsafed?

Why then, the word runs thus. And you will remember the place and the circumstances under which it occurs. St Peter had been opening the gospel dispensation. And what is that gospel dispensation? It is the message of God to the world, that He has made Jesus of Nazareth, whom the Jews crucified, his Lord and his Christ; and that He has given evidence of this. What evidence? That He has raised Him from the dead. The raising of Christ from the dead is the last and irrefragable testimony to his being that Person which He claimed to be.

When this therefore has been announced, and when the congregation, which was very large, had been called to receive this Christ,—for this surely is implied when it is said, "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ,"—when this proclamation therefore of the gospel of the kingdom had been made public, it appears that there was a great effect produced upon the minds of those who heard it; "they were pricked," it is said, "in their hearts;" and they demanded what they must do; and the answer was, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now just observe how he places the promise. You have the promise mentioned afterwards; but here is the application of it. "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children." Now what is the promise? The promise clearly is the gift of the Holy Ghost. And let me just confirm this by an appeal to Gal. iii, where it is said at the 14th verse, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith," that is, "through the faith," or gospel. I refer you to this text to show you what is the promise to which he here refers. No

doubt, addressing the Jews, the blessing of Abraham is the subject of testimony. But then what is that blessing of Abraham? Why, you find in the words to which I have referred you, that it is commutable, that it is identical, with the promise of the Spirit. When therefore he has said, "Ye shall receive the gift of the Holy Ghost; for the promise is unto you," we cannot doubt that the promise is the gift of the Holy Ghost. Well then, this gift of the Holy Ghost is consequent upon Baptism. He says, "Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And I would just confirm this by a reference to Eph. i, where at the 11th verse he says, "In whom," —speaking of Christ,—"in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." I bring forward this passage again to show you, not only the nature of the promise, but the place of its fulfilment; that it is there declared to be fulfilled after faith has had its exercise in the application for Baptism, and that application has been granted.

The matter then stands simply thus; that there is a promise which is fulfilled by Baptism; and that the promise, which was originally made to the seed of Abraham, yet not exclusively to that seed,—for you will remember that the same word which speaks the blessing to Abraham announces that in him "all the families of the earth" should be blessed, which was meant to extend the benefit beyond his own natural descendants,—then I say, the text distinctly tells us that the promise is extended. "For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call." I desire you to take notice of the largeness of the terms which are used; "all that are afar off,"—that is, the whole Gentile world. You must be aware, I suppose, that the term "they that are afar off" is put to denote those who, in contradistinction to Jewish nearness, were still in a state of separation and distance from God. You perceive then that the promise is thus declared to be coextensive with, not the seed of Abraham only, but that portion of mankind which, in opposition to it, had not yet been brought nigh to the covenanted favour of God.

Then I do not hesitate to say in few words, We stand under this assurance: we,—for observe, beloved, in this matter we are not to look at individuals,—it is not you or I personally,—but it is that *we*, a part of the community of the heathens as they then subsisted, are now made partakers of the grace of Christ

by the gospel; *we*, who were at that time, when St Peter delivered this word, "afar off," have now been brought nigh by the word, and by the blood of Christ.

Now I shall not detain you many minutes; for I perceive it is quite impossible that I can enter into this subject as I had hoped to have done, though I did not even promise to myself to do more than to touch it with a very slight hand. But you will notice the extension of the promise, assuring us that, whilst on that day it was peculiarly addressed to the Jews,—though we are well aware that Gentiles were intermixed with the multitude, for there were persons, it is said, "out of every nation under heaven" present at Jerusalem on that day,—whilst the address had a special reference to the Jews, we cannot question that it was intended that such Gentiles also as were present should hear and use the instruction. And I draw the conclusion therefore, that we are now included in that general promise which had been applied before exclusively to the nation of Israel; but that the very expression will show you the nature of the limitation. I do not draw the limitation from the words, "as many as the Lord our God shall call;" because I certainly do understand by that expression, as many as God should be pleased to send his message to, so that they should have a hearing and knowledge of his counsel and covenant in Christ: as many as should have a hearing and knowledge of his counsel and covenant in Christ were, according to my understanding of the expression, the

objects of the promise. But then, when we speak of the objects of the promise, are we to understand that every individual unto whom the message was delivered, and who gave his attention to that message, was certainly and infallibly an object of the promise,—or is this expression to be understood generally? I understand it generally. And my observation is confirmed by an appeal to the facts of the Jewish history. I ask whether every Jew was a receiver of the blessing of Abraham? I ask whether there were not distinctions evidently made between the individuals of that nation? What shall be said to that generation—if we want an illustration, let us take it from the strongest example—what shall be said to that generation which murdered the Lord Jesus Christ? Had every one of that generation received the promise? Why then, let this be our guide to the interpretation. Let us understand there is a promise made to the community, which we therefore are not at liberty to withhold the benefit of from any individual; but at the same time we are warned to be careful of our application of it to individuals. In fact, I should not hesitate to say that, so long as the gift of discerning spirits is withheld from the Church, it is no part of our undertaking to ascertain with exactness who has received the benefit, and who has not received it.

I shall leave you when I have added one word. Understand, beloved, the promise here spoken of is the promise of the indwelling Spirit, the promise of the

possession of the Spirit as we have it by incorporation into Christ. It is not the promise of that act of the Father in the Holy Ghost whereby persons are fitted for Baptism. The promise is for the bestowal of the gift upon the baptized; which gift therefore is bestowed with relation to the sincerity with which the baptismal profession is made. Now when a child is presented for Baptism, we naturally ask, what ground have we for expecting that God will give the benefit of Baptism to this child? The answer is, God has promised the benefit. But then it is upon a condition. It is upon the condition that the child has faith in the promise,—or, in one word, believes in the Lord Jesus Christ; which faith must be accompanied by the renunciation of the world, the desire to be baptized, and the determination to live to God according to his known will. Now, upon that supposition, there can be no question whatsoever that God will bestow the full benefit of Baptism; that He will make this the sacrament of the resurrection, and in his own time will animate the person with that Spirit which worketh righteousness. But, if this be the condition, we well know it is not a condition fulfilled in all the baptized. And it is not a question for us how this condition is to be fulfilled. There is a secret in the fulfilment of it. It is only fulfilled by those to whom God gives his special grace. And so you are taught in the Catechism. Are you not taught that the child must learn to ask of God his special grace, that he may do those things which it is

declared expressly he cannot do without that grace? But then have you taken this also into your account, that the demand of God in Baptism is a reasonable demand, is our reasonable service? Have you taken it into your account, that you remain a moral being,—that is, a being possessed of reason and will,—notwithstanding the fall; and that, being possessed of reason and will, you are still the legitimate subject of God's demand; and that, if God says, Receive my Son, and be baptized in his name as one that does receive Him,—this is an equitable demand, and what, having faculties such as you have, you ought to comply with? Beloved, I desire that this matter may be taken seriously into your contemplation. Here is God's vindication in the condemnation of the baptized who receive not the faith in the love of it. They have faculties whereby they ought to receive it; and if they do not receive it, they are answerable to God for the misuse of the faculties which He has given them. And though they be led to this misuse by an agent distinct from themselves, yet that agent, distinct from themselves, who is the immediate author of their mischief, is an agent whom they have introduced into themselves,—whose actions within themselves therefore they are responsible for to Almighty God.

Now, beloved, when these matters are taken into account, what will you learn? You will learn, on the one hand, that, if you should never receive the special grace of God, you are not released from your obligation

to comply with the demands of God in Christ,—to comply therefore with the demands of your Baptism. You are not released from this obligation by your natural inability. Your natural inability is one of your own creating; so it must be regarded in relation to God; for God did not send the devil into your heart; but you admitted him thereinto, in the person of your first parent, for whose act you, who have derived your being from God through that person, are justly made responsible. Why do I set these things before you? It is in the desire of stimulating you, first of all, to deep reflection; secondly, to strong conviction; thirdly, to earnest supplication; that you may call upon God for that help which you find yourself in need of, and which you are bound, from the declaration of the text, to consider God as willing to bestow upon you. Beloved, this is the benefit of the promise. It is not to make people idle; it is not that people should lie down in their sloth; much less that they should account themselves justified in their despair; but it is that they, hearing the sound of God's voice, and being assured that He is to be taken at his word, do come forth, and under the full persuasion that only his mercy can save them, do call upon Him for that power of his which shall overcome their natural weakness, and enable them truly to believe in the Lord Jesus Christ, and so to realize their Baptism in its condition and in its benefit; the condition being, as I have stated it, simply faith in the Lord Jesus Christ, which implies

the renunciations and purposes expressed in that ordinance; and the benefit being no less than that of the sacramental investiture with the risen body of the Lord Jesus Christ, the seal of their acceptance in Him, the sign of the body they are to wear, and the pledge that God will at his appointed time put it upon them.

O God, grant that these words, few as they are, may be thy instrument for bringing many to deep thought; and that, satisfied out of the fulness of thy treasure of wisdom and knowledge, they may do the things which Thou hast said; through Jesus Christ our Lord. Amen.

August 30, 1829.

SERMON XX.

2 Cor. iii. 7—9.

BUT IF THE MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN IN STONES, WAS GLORIOUS, SO THAT THE CHILDREN OF ISRAEL COULD NOT STEDFASTLY BEHOLD THE FACE OF MOSES FOR THE GLORY OF HIS COUNTENANCE; WHICH GLORY WAS TO BE DONE AWAY: HOW SHALL NOT THE MINISTRATION OF THE SPIRIT BE RATHER GLORIOUS? FOR IF THE MINISTRATION OF CONDEMNATION BE GLORY, MUCH MORE DOTH THE MINISTRATION OF RIGHTEOUSNESS EXCEED IN GLORY.

I am strong in the expectation, beloved, that the solemnity of this last week will have, amongst other results, that of bringing many young persons to the Communion of the Lord's Supper. You have heard, by a higher authority in the Church than mine, that the attendance upon the Lord's Supper is connected with the ordinance of Confirmation; and that the Church does not consider persons as fit subjects for the administration of the Lord's Supper, until they have undergone that former ordinance. Now I believe the real meaning of the Church in that distinction is

founded upon the high reverence, and even necessity, which she attaches to the episcopal office. The Church is an institution of order. And, however we may have lost the savour of good order, the Church still retains the form and desires to maintain the spirit of it. To this order a gradation of offices is necessary. And in this gradation of offices the bishop holds the highest rank, and is the immediate representative of the Lord Jesus Christ. It is necessary therefore that the vows of persons who are presented to God in Christ by the Church should be attested before this highest officer, and that he should pronounce that assurance which it becomes the highest officer of the Church to give of their acceptance in Baptism, before they are admitted to that highest intercourse with God and with each other, which is considered as maintained by the second sacrament, the sacrament of the Lord's Supper. On this principle, if I understand it, is founded the regulation, that none can properly be received as partakers of the Communion of the Lord's Supper, who have not first of all been confirmed; but, having been confirmed, they are allowed to be the fit subjects of that office. I am therefore strong in the expectation, as I have already stated, that the solemnity of this last week will add to the number of our communicants. And I would earnestly address myself to those young persons who have been partakers of the ordinance of Confirmation, in the desire that they should give close and severe attention to what they shall from time to time hear

concerning the nature and obligations of this further ordinance. I shall be glad if some are brought to present themselves this day, as the subjects of it. And if there be those amongst you, my beloved young friends, who have not yet confidence to approach the Lord's table, I trust it will not be long before it pleases God to give you that confidence in Him, which shall make you willing and gladsome partakers.

I pursue the course therefore which I have now for some time instituted; that of opening the Office which is appointed by the Church for the Communion. And I have it now in order, to make some remarks to you upon the epistle of this day.[a] I take the epistle of this day as that which naturally presents itself in course. When I am to point out to you the propriety with which a portion of the epistolary writings is introduced into this service, it is impossible that I can discourse to you upon all the portions of Scripture taken from the epistles, which are selected in the course of the year. I naturally therefore take that which the Church gives to me on this day. And you will consider therefore that I am proceeding to address you upon the selection thus made, in connection with that appointment of the Church by which a portion of the epistolary writings is read in the Communion Service.

Now it appears that this selection of a portion of Scripture to be read on the occasion of the administra-

[a] The Twelfth Sunday after Trinity.

tion of the Lord's Supper is of great antiquity. It was the custom both of the Latin and Greek Church to read some select portions of the plainest and most practical parts of the New Testament at the administration of the Eucharist, in imitation of the Jewish mode of reading the history of the passover before eating of the paschal lamb; so that we find notices of the custom of reading parts of the apostolical and evangelical writings in this Office, not only in the liturgies of St James, Clemens, Basil, and others,—but in the works of Justin Martyr, Tertullian, Augustine, and other fathers, many of whom wrote homilies, which are still extant, upon the portions of Scripture thus appointed to be read. And it is affirmed by an ancient writer, that they were appointed by the first successors of the apostles; as the Council of Valencia, which was held about the year 500, does not institute the custom, but only regulates the place of the service in which they should be introduced,—the place where they now stand,—in order that the catechumens, as it is said, as well as those who were to partake in the ordinance, might have the benefit of such instruction. The passages selected for these occasions are, as it is said by a valuable writer of the Church, the quintessence of the New Testament. The epistles,—that is, such portions of them as are selected for these occasions,—are either plain and pressing exhortations upon some necessary Christian duty, or they are peculiar recitations of God's mercy, or they are directions for the

assistance and regulation of doctrine to those who are desirous of instruction. They are read previous to the gospel; with a sort of intimation of that act of the Lord Jesus Christ, whereby He sent his messengers before his face, when He himself was proceeding to minister the gospel; from which we may collect this sort of hint, that the epistle is designed to be a sort of harbinger to the gospel.

This then being the institution of the Church, and it being a natural suggestion that I should avail myself of the particular portion of the epistolary writings which occurs in the service of this day, I proceed to make some remarks to you upon that portion of the Word. And, beloved, I do not know that I could have desired a more appropriate portion of the Word of God than that which is thus subjected to my comment. It occurs in 2 Cor. iii. You must allow me first of all to point out to you the connection of the words, and then to remark diligently upon them.

The connection of the words then I trace from the latter verses of the preceding chapter. The apostle has been expressing his concern at the grief which he had necessarily caused the church at Corinth by the remonstrance he had made upon several distinct subjects, but especially upon the case of the incestuous person. And after this he breaks out into an expression of admiration and gratitude for the dignity which had been conferred upon him and his brethren. "Now thanks be unto God, which always causeth us to triumph

in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life." The import of these words is, that the ministry of those persons of whom he speaks was never ineffectual. Wheresoever they went, they preached the word. And that word was a sweet savour of Christ unto God, not only in the saved, but also in them that were lost. Now, beloved, I cannot help remarking to you that persons are very apt to take, not only an imperfect, but (because imperfect) an injurious view of the efficacy of the ministry. They view it only as it respects the benefit of man. They do not take that higher view which belongs properly to every result effected in the creation of God,—the result to God himself. And I must insist most earnestly upon this distinction. Some of our ablest moral writers have been extremely injurious, by causing the consideration to be common, that every event is to be regarded only in its aspect towards men: that man's happiness, for example, is the end of all God's creation. They have not sufficiently considered that, in this preliminary dispensation at least, there is a great end to be achieved, before this end, the happiness of the creature, can possibly be achieved. And so in this matter of the ministry. Blinding themselves to that appointment of God made by Him for the wisest and the best end,—

that his name may be known in the earth,—that his being may with certainty be established,—blinding themselves, I say, to this end, as that which God is especially achieving by this preliminary dispensation, they look only at the salvation of man as the issue of the preaching of the gospel. The salvation of man is only one of the issues of the preaching of the gospel. God is magnified, not only in them that are saved, but also in them that perish. Why? Because his being, —the reality that He exists,—is as distinctly proved by the condemnation of those who do not receive the gospel message, as it is by the acceptance of those who do receive it. And in fact, it is the combination of the two results,—it is salvation in conjunction with condemnation,—which makes the manifestation of the Deity. Now I could establish this by clear and close argument. But I ask you, is any argument necessary? I ask you, does not the apostle distinctly state the fact? Does he not state it as a fact, that God did cause them to triumph in every place by making manifest "the savour of his knowledge," that is, the savour of the knowledge of himself, everywhere? And how was this effected? Because they,—speaking of the apostolic ministry,—they were "unto God a sweet savour of Christ in the saved and in the perishing." It was indeed a different sort of savour in the two cases; but it still was, according to his assertion, a sweet savour of Christ unto God. And, beloved, I must avail myself of the opportunity to press this matter upon your dis-

tinct notice. Be not misled by the ignorance of foolish men. Allow not yourselves to be despoiled of the blessed truth, which in fact can alone reconcile you to what you see in the world, that God is magnifying himself,—that is, making his being known,—by means of the lost as well as of the saved. What do I mean when I say, "that which alone can reconcile you to what you see?" Why, you do not pretend to be so blind as not to see that many perish under the gospel. If I were to ask your deliberate judgment, if many did not perish under the gospel, you would tell me you believed the majority perished. I have often put it to you with respect to this town. We are said to have about forty thousand inhabitants in this place. What proportion of those forty thousand inhabitants is living under the real influence of gospel principles? Why then, you are compelled to the conclusion, that the majority of those who have the benefit of living under the gospel dispensation are perishing under that dispensation. Then I ask you, what is to reconcile you to such a result as this, but the persuasion that even in those who shall perish, as in those who are saved, God is effecting his great purpose, the manifestation of his own being, which is the result of the present preliminary dispensation, whilst, as I am continually inculcating it upon you, the happiness of the creature will be the final result. But we are in the vestibule; we are at present engaged in the preliminary dispensation. And the office which we are transacting in this vestibule

and in this preliminary dispensation is but the *preparation* for the grand result, by first of all making the being of God plain by that diverse and mixed appointment which He is thus achieving.

Then he says, "And who is sufficient for these things?" I must draw your attention to these words, because they are in fact the key to what follows in the next chapter. He asks the question, "Who is sufficient for these things;" that is, adapted, adequate, to such an office as this? And then, passing by that question, his next remark, in the last verse of the preceding chapter, is upon the fidelity with which he and his brethren were discharging their office. "For we are not as many, which corrupt,"—properly, as a vintner that mixes and so corrupts his wine,—"we are not as many, which corrupt the word of God; but as of sincerity,"—"sincerity" rather expressing the clearness of their discernment, the discernment with which they put forth the truth; "but as of sincerity,"—denoting a discernment transparent as the sunbeam; for it is a figurative expression, taken from the clear light of the sunbeam, in which we discern the smallest atom that is floating in the atmosphere; according then to this clear discernment of the truth,—"but as of God," as those who are sent forth by Almighty God, and who are taught and enabled by Him,—"in the sight of God," as those who refer themselves continually to God for his approbation, speaking as in his presence, as with the consciousness of his eye being upon them,—

so "speak we in Christ," that is, in Christ in the Holy Ghost: understand, the apostle means to testify that he ministered in the Holy Ghost; but he ministered in the Holy Ghost not as an independent Person, but as that Person whom Christ was employing as his minister, his agent, his interpreter, the communicator of his mind. I hope, beloved, you will attend to these few words. I could very gladly and very readily enlarge upon them, but I must hasten to the matter which is before me. Then I observe that this last verse is a testimony to the discernment and the fidelity with which he discharged his office. And he does not mean to speak of himself exclusively, but to combine the other apostles with himself.

Then he begins this chapter by taking up the expressions of the last verse. It might seem as if he was going to make a recommendation of himself to this church. He says therefore, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" When a person testifies concerning himself, it looks as if he wanted a certificate of recommendation. The apostle therefore disclaims such a conclusion as this. He disclaims it in the form of a question, which is one of the most effective modes of assertion. "Ye are our epistle written in our hearts, known and read of all men;" more properly, recognized of all men. You understand the allusion: I suppose it was their custom, as it is ours, that,

when a stranger was to be introduced, he brought his letters of introduction. So he asks whether such letters of introduction to them and from them were necessary? And he disclaims such a necessity, and says, "Ye are our epistle, written in our hearts." Now, if I understand him rightly, he means that these Corinthians were so dear to him, they had such a place in his heart, that any person who should read his heart would know what sort of connection subsisted between himself and them; they were written upon his heart. Now how should they be written upon his heart, if he had not enjoyed very close and satisfactory intercourse with them? The fact therefore that he was so affectionately disposed towards these Corinthians was the proof of his acquaintance with them, and superseded therefore the necessity of any introductory letter. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us." These are very delightful words, when we understand them correctly. You perceive, here was a person come into a new place, and he wants to have some testimony who and what he is. Why then, says he, my testimony is, the state of my heart with respect to you; for, when the state of my heart with respect to you is known, it is very manifest that we have you for our epistle, for you are a sort of letter written for Christ by our hand. You know it was customary in those times to employ a secretary or amanuensis. And so the apostle represents himself, with his brethren, as the amanuensis of Christ. You

are declared to be the epistle of Christ; it is Christ who has written you; but then He has written you by our hand. "Declared to be the epistle of Christ ministered by us,"—that is, we have written you as a sort of letter for Christ,—"written not with ink, but with the Spirit of the living God." Now what does that mean? Plainly that the Spirit of the living God had made them what they were; He had converted them to God in Christ; and so the letter was really written by the Spirit of the living God, whilst the apostle was but the hand that put the letters down. "Not in tables of stone, but in fleshy tables of the heart;" that is, you are not pieces of stone, but your heart, which is of flesh, is the tablet upon which the writing is noted down.

Well then, I have observed that this takes up the conclusion of the former chapter with respect to self-commendation. And he then proceeds to answer the question, "And who is sufficient for these things?" It is answered thus. "And such trust have we through Christ to God-ward." I have asked, where is my sufficiency? I will tell you. I am not without confidence with respect to my ministry; but I will tell you where my confidence lies. My trust is in God through Christ. And that is a very great trust, a very strong confidence. I am endeavouring to give you the connection of his meaning. If I ask the question, "Who is sufficient?" which seems to imply that no man is sufficient, it is fit that I give you a reason for

the sufficiency of which I am conscious. Now the sufficiency of which I am conscious is not held in myself, but it is held in God, towards whom I feel a confidence, not in any thing that I have of myself, but in that which Christ is to me,—that Christ who has done and suffered every thing which was necessary in order that God might feel himself consistent with himself in bestowing his grace upon man. Well then, you will observe this 4th verse states in fact two things; that his confidence is in God through Christ, and that it is a confidence of a peculiar nature, the peculiar nature of which he proceeds to open in the next verse. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Now "to think anything as of ourselves" means, to have any expectation, to form any calculation, founded upon our own power. I give you the exact meaning of the term. He denies that he feels himself sufficient to form any calculation, as to future resources of strength, upon his own personal possessions. "Not that we are sufficient of ourselves to think anything as of ourselves." I am anxious that you should rightly understand the expression, "to think any thing;" it is, to form a calculation upon a deep and serious consideration. Now you can quite understand that, if you are about to undertake an enterprize, you think beforehand where your strength is to be found. I say then, he disclaims the expectation of any strength from himself, but he calculates upon the strength of God. "But our suffi-

ciency is of God; who also hath made us able ministers of the new testament." I think I can give you this expression a little more exactly. "Who hath made us sufficient to be ministers of the new testament." The original language is a very simple and a very comprehensive one. It expresses in one word "to make sufficient;" and so exactly answers in one word the question proposed in the former chapter, "Who is sufficient?" The answer is, God hath made us sufficient to be ministers of the new testament. Well then, "ministers of the new testament." You will have that explained by a figure presently. But let me at present take up the expression, "new testament." "New" implies that there was a former. And his declaration is that God hath made him and his brethren sufficient to be ministers of the new testament. Now a testament is properly a disposition made by will. I have often had occasion to remark upon the term. Sometimes, without very sufficient reason (as it appears to me), our translators have variously expressed it, and they render it "covenant." But, if it *be* "covenant," still it is a covenant built upon death; and therefore it involves the peculiar distinction of a disposition by will. It matters not what the peculiar nature of the disposition be; whether it be covenant, or whether it be a portion of substance given out of hand,—still the peculiarity of it is, a disposition of property made by will, and, as you have it argued in Heb. ix, implying the death of the testator. Well then, this dispensation,—for I

believe I cannot express it more exactly than as the dispensation of divine truth of which the apostle and his brethren were made "sufficient ministers,"—is in the nature of a disposition of property,—that is, of a benefit, for property is but one sort of benefit,—the disposition of a benefit made by will. And you hear it argued that the former testament was of the same nature, for there was a death supposed there. When Moses instituted the old testament, there was a ceremony of sprinkling the people with blood, supposed to be his own blood. And that testament did not really take effect till Moses himself was dead. Now remember that: it is a very important consideration. There was the anticipation of Moses's death, just as there was the anticipation of Christ's death. Christ delivered his testament before He actually died, because He had undergone a sacramental death in his Baptism. And so Moses, by that bloodshedding and sprinkling which is recorded in Exodus xxiv, had made an anticipation of his own death. Well then, this "new testament" is a dispensation of truth,—for in such a light we are to regard it when we speak of "ministers,"—a dispensation of truth, in which a benefit was conferred upon mankind by means of death: and this benefit conveyed to mankind by means of death was a new benefit, as contrasted with that old benefit, the gift of the law, which was bequeathed in the nature of a testamentary devise by Moses.

"Not of the letter, but of the spirit." Now "the

letter" and "the spirit" here are terms denoting the dispensations of truth. "The letter" is a name for the law; "the spirit" is a name for the gospel. I will give you an instance or two in which the same use of the terms occurs. In Rom. ii, speaking of circumcision, the apostle says, "Neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter,"—really conferred by the gospel and not by the law: "whose praise is not of men, but of God." He shows that the true circumcision is conferred by the gospel, and was not conferred by the law. And so he there contrasts the two dispensations of the law and the gospel by the terms here used, "the letter" and "the spirit." Then in Rom. vii. 6; "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter;" that we should serve in the gospel, which is the new dispensation, and not in the law, which is now abrogated and become obsolete. So you have the same expression with respect to "the letter," though not with the same contrast precisely, in Gal. iii. 22; where our translation says, "But the scripture hath concluded all under sin:" but it is not properly "the scripture," but "the writing," that is, the written dispensation, the law,—about which he is there reasoning,—the law "hath shut up all under sin." Well then, in the same use of the terms, he

here says that God had made him and his brethren "sufficient ministers of the new testament; not of the letter," that is, of the law, "but of the spirit," that is, of the gospel. Now do you ask why these two dispensations should be thus distinguished? You are well aware that the law was written, as he pursues the parallel afterwards, on tables of stone; the gospel was not written, but was delivered by the mouth, and professed to convey the Spirit to all who should receive it. It is the dispensation of the Holy Ghost. Are you not aware of this? Take the testimony borne on the day of Pentecost; "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And so in Eph. i. you are distinctly told that, after they believed, they were sealed with that Holy Spirit of promise, which was the earnest of their inheritance, until the redemption of the purchased possession. I just give you this hint to show you why this is the term used; "not of the letter, but of the spirit." "The letter" is a term for the law; "the spirit" is a term for the gospel: and that for this reason, that the law was written, and it is the peculiarity of the gospel to give the Spirit.

"For the letter killeth, but the spirit giveth life." He contrasts these two dispensations: the letter, or law, killeth; but the spirit, or gospel, giveth life. Now is it necessary that I should just in very few words point that out? What is it that the law

calls men to do? Now understand this, because I am afraid there is still considerable ignorance upon this subject. The law was matter of grace. The law addressed man as under the condemnation of original sin: not under the condemnation of having broken the law of the ten commandments: such a statement would quite nullify the law; there would have been no need for the law, if man had been under the condemnation of having broken the ten commandments. A very important Christian truth is involved in this matter. There would have been no need for the law of the ten commandments, if man had already been under the condemnation of having broken them. And how often have you been told that the law worketh wrath, and that, where there is no law, there is no transgression? How could the law be said to work wrath, if man was under a covenant which condemned him before? The condemnation he was under before, as I have repeatedly argued, was the sin in Adam; but, as matter of grace, God proposed to those to whom the law was given, that, if they would obey it, they should have everlasting life. "This do, and thou shalt live." That is the language of the law. "This do, and thou shalt live." But "cursed is every one that continueth not in all things that are written in the book of the law to do them." Why now, are you to be instructed at this time of day that you could not keep the law? Are you to be instructed at this time of day that every commandment pronounces ten thousand or ten millions of

curses upon you, if you have lived to the age of man? Why then, "the letter killeth." What is the use,—let me rather say, what is the result,—if a proposal is made to me which I cannot fulfil,—which I ought to fulfil, but cannot fulfil,—what is the result but death, but killing, but slaying? Well then, "the letter killeth, but the spirit, or gospel, giveth life." Why, if it give the Spirit of life; if it be the characteristic of the gospel to bestow the Holy Ghost, which is the power of divine life, which is the essence of the heavenly state,—union with God; (do you think you can have the Spirit without having God? are the Persons separated in the divine substance?) why then, the spirit or gospel, which bestows the gift of the Holy Ghost, bestows life; and, what is more, puts man upon a footing in which no demands are made as to his own performance, but he is simply called to believe that which has been done for him. Beloved, I will not mislead you for a moment. And therefore, if you should gather from my observations that a person can make himself a believer, you are mistaken. You cannot make yourself a believer, any more than you can make yourself a keeper of the ten commandments: but you must certainly see the difference between a proposal calling you to receive a free salvation, and the call to receive a salvation which you are to earn by your own actions. Then let me state it, and draw your attention simply to this point. The letter, which calls for the obedience of the ten com-

mandments, killeth; but the spirit, or gospel, which proposes to give the gift of the Holy Ghost, giveth life. And here perhaps I may just take the opportunity of making a remark, as I was noticing on Thursday evening, that the promise is to the baptized, to those who have by supposition received Christ in Baptism, having first of all been brought to believe in his name. Yet it is very plain that, if the gift of the agency of the Spirit, though in another relation, be necessary to the receiving of the gospel, why then, in that promise which is "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," that preliminary gift of the Spirit, in which He acts as the Spirit of the Father,—in which He acts in the Father's name, and not in the name of Christ,—is included, that is, is implied, though it is not the explicit subject of the promise. Well then, "the letter killeth," that is, the law killeth, as you have heard it explained, "but the spirit giveth life."

Now, if you have noticed, the order of this discourse hitherto has been an eulogy upon the ministry; the sufficiency for the discharge of it ascribed to God only,—and the nature of that ministry stated,—that it is the ministry of the spirit or gospel, and not the ministry of the letter or law. It has been added in general terms that the effect of these two dispensations is directly opposite,—the one putting men to death, the other giving them life. And I believe I must just add that, although those to whom the law was

addressed *ought* to have fulfilled it--I am sure this is a point not understood—because it was no more than man in the exercise of his natural faculties ought to have performed, and if he is incapacitated from performing it, it is by that relation which he has contracted to the devil, whereby the efficacy of his natural powers is obviated, is paralyzed, is overcome,—yet one of the very objects of the law was, the convicting man of his own moral inability, showing him that he cannot earn life by his own obedience. And therefore, you see, not only does the law kill, but it was designed to kill,—that is, it was designed to show man by its result what he really is. And this was a design in no wise incompatible with the true and just claims which God has upon him for obedience to that holy commandment.

The rest of the discourse is taken up in pointing out the superior glory of the ministry of the gospel to that of the law. "But if the ministration of death." You see he calls it the ministration of death. Now it did not profess to be the ministration of death. Did Moses, when he gave the commandment, say, Now I am calling you to die? Did not Moses in the most earnest manner call upon them to fulfil the commandment that they might live? "It is your life," says he. Then Moses did not call them to die; but the effect of Moses's call upon them was to seal death upon them; it was in its result the ministration of death, and could not be otherwise, so long as man is

under that relation which he has given to himself, and which he has brought himself into by the act of the first man. And here I delight in the opportunity of calling you back to a very short sentence which I quoted some months ago from one of our homilies, where the expression is, "We are brought into the state in which we are by our acting in Adam." It is not I therefore who of my own head have been teaching you the connection you have with the act of Adam. You will find it in the second homily on the misery of man. The very term is used, that we owe it to our act in Adam. Well then, this is my meaning when I talk about the relation which we have induced upon ourselves, which we have contracted for ourselves. And can you have a more simple explanation than that which you are continually receiving, that we have our being from God through that person who did the thing? If we have our being from God through that person who did the thing, we are responsible for that person's act. And therefore it is fitly taken that we have brought this agent, the devil, into ourselves. And that is the secret of man's incapacity, that he has brought into himself that agent which does incapacitate him. Well then, weigh this verse. He says it was "the ministration of death," because it proposed the commandments to them with the sanction of life and death; and if therefore they did but break it, and could not but break it, according to the relation under which they stood, why then, it was truly the ministra-

tion of death, though the *form* of it was not death but life. It was the offer of life upon a condition which they could not fulfil and did not fulfil. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." I shall be very short in what I have to say upon the remaining verses. You remember perhaps the fact that, when Moses came down from the mount with the two tables of stone in his hands, his face shone so brightly that they could not look upon him, and he was obliged to put a vail upon it. Now there was something designed in that, which was emblematical of the dispensation which he ministered. It was "glorious," for his countenance was so bright that they could not look upon him, and he was obliged to put a vail upon his face. And yet that "glory was to be done away." Nothing can be more plain than that this teaches us that that dispensation was but for a time, and that they who would bring us back to the law do most wofully declare their ignorance of the nature and process of God's plan. The whole transaction was emblematical; thereby was shown the nature of the dispensation, that the glory of the dispensation was to cease with the dispensation. "Which glory was to be done away." You perceive it is an appeal in the way of contrast: That was glorious; why then, if that was glorious, how much more is the other

glorious! "If the ministration of death was glorious, how shall not the ministration of the spirit be rather glorious?" Now you perceive here death and the spirit are put in contrast. I have given you the explanation. If the Spirit is the essence of life, to say, "how shall not the ministration of the spirit be rather glorious?" is as good as saying, "how shall not the ministration of life be rather glorious?" We all know that life is the correlative of death. And therefore, if he puts death as the object of comparison on the one side, he must mean to put that which is equivalent with life on the other side. And I have told you how it is equivalent with life. It is the source, it is the essence, it is the very life, of the heavenly state. Well then, "the ministration of life"—the gospel which ministers this Spirit—must be more glorious than the law which ministers death. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Here he gives it another form: first of all, the comparison is between "death" and "the spirit;" then between "condemnation" and "righteousness:" condemnation, because the effect of the law was to bring man into condemnation; righteousness, because the Spirit clothes man with the righteousness of God in Christ,—that righteousness which God has prepared for him in Christ: the one is the ministration of condemnation, the other ministers to him salvation or righteousness.

Well now, beloved, I must not occupy your attention further at this time; but I will just tell you what I had intended to press upon you as the fit improvement of this subject. I meant to call you to an intelligent apprehension of the nature of the Christian ministry. I meant to lead you into the apprehension what obligations you owe to Almighty God for having given you the Christian ministry. And now, understand me, my friends; I am not speaking of myself; I am not calling you to thank God for having given you such a minister as I am; but I am calling you to thank God for having given you the institution of the Christian ministry, which is in fact your great teacher; only you will remember, and be thankful for it,—I would have you be thankful,—that we have a check upon our ministry. God has given us the Bible. And whilst I will ever, so long as He is pleased to give me utterance, declare that the ministry is the mouth of the message, and the Word but the standard of appeal, I am sure no one who is in the habit of attending upon the ministry of this place can doubt the high reverence with which I regard the written Word of God. I call upon you then to pay that veneration which is due to the Christian ministry. And I tell you you cannot act more satisfactorily to my mind than by comparing every word I utter with the Bible; but I would have you in many instances suspect your own interpretation. I would have you suspect the interpretations which are given by very learned

commentators, and by some who have a great name for their spirituality. The Bible nowhere contradicts itself. But do not be sure that you have got the meaning of a text, because it sounds so. There is a great nicety in interpreting Scripture. However I am not afraid to submit the testimony of my ministry to the plain and simple interpretation of the sacred text. But it is far from my intention to utter a word that can be called personal. I desire to claim your respect for the Christian ministry, and to urge you to show that respect by a diligent attendance upon the ministry of the Church. And I add, if the object of the Christian ministry be to supply you with instruction, and if it be its object to bring you by that instruction to the reception of the doctrine of the Church, how are you to testify your reception of the doctrine of the Church, and the desire you have to grow in the knowledge of it, and the high value you attach to it, and the benefit you are receiving from it, but by a careful attendance upon that ordinance which, after all that may have been written and spoken about it, is the only test that I know of adherence to the communion of the Church? I will therefore most earnestly entreat you to take the subject of the Communion of the Lord's Supper into your diligent and most earnest consideration, with prayer to God for light that you may understand it. And I cannot doubt that the result of such earnest consideration with prayer to God will be, that I shall see many constant attendants

at that table, who have hitherto withheld themselves from it. And I trust the young persons to whom I addressed myself in the opening of my Sermon will not be unmindful of the hint I have given them, but that I shall see our number increased by their presence.

September 6, 1829.

SERMON XXI.

MARK x. 22.

AND HE WAS SAD AT THAT SAYING, AND WENT AWAY GRIEVED: FOR HE HAD GREAT POSSESSIONS.

THERE is scarcely anything which strikes us more in the diligent observation of mankind, than the prevalence of insincerity,—persons not being what they seem, what they profess to be. And this insincerity shows itself in nothing more clearly, than in the profession which many are apt to make of an anxiety about their eternal state. They profess to have this anxiety, and in many instances doubtless they deceive themselves in the notion; but, whether consciously or not, it is made plain in the course of a very brief experience, that they have not really the desire which they have had credit for. Now it is no wonder to those who understand the truth of God,—who understand, not only what man, but what all moral creature is,—and who understand further what God is about,

what the present state and form of the creature, and what God's designs concerning it are,—it is no matter of surprise to such persons that there should be either this ignorance of themselves, or this unsoundness in what may be called a religious profession. Such persons know well that it is not in the power of simple human nature to realize unseen and eternal things. Now what is faith? Take it in its correct view. Is it not the setting before our minds of things unseen and eternal? And have you ever tried now to set those things before your mind, to give them reality? Why, many have never made the attempt; and some who have made the attempt fancy they have succeeded; but what has been the result? Have they really gone after those things which they profess to think most important? How comes it that they have not gone after them? If they had set them before their minds, they would have gone after them. The truth is, they have not seen those unseen things. And therefore, however their imaginations may have been illuded, they are still far off from that overwhelming apprehension which alone can constrain a man to relinquish the seen for the unseen.

Now I have made these remarks as a fit introduction to the history of the young man who made his application to the Lord Jesus Christ to be instructed by Him what he must do that he might have eternal life. You will find that the story turns upon his ignorance of the unseen world, his ignorance

therefore of the kingdom of God, and of the nature of that demand which God is now palpably and notoriously making upon the whole human creation, but which He has really, though with less explicitness, been making from the beginning. I shall give you the story in its several parts. And my observations will be chiefly made in the way of explanation; which I shall close however, if God shall enable me, with an address which I deem appropriate to several descriptions of persons.

This history occurs after the little children had been presented to the Lord Jesus Christ. It is said, "And when He was gone forth into the way"—I suppose He had been addressing a company of hearers, and this had been in a more private place; and when He had finished that conversation, He went forth as to his usual place of abode: and whilst He was on the way thither, when in the public road, "there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" This person, you perceive, gave evident signs of anxiety. He came running, as one that was in a hurry and exceedingly eager to receive information. And he expressed great respect for his instructor; he kneeled to Him; this does not imply worship, but it was a mark of reverence; he kneeled to Him; for it is important to remark that he showed Him every sign of respectful attention and of confident expectation that He could and would instruct him well. "And he asked Him,"—

this was his enquiry,—"Good Master." Now by the term "Master" he acknowledged Him as one that was authorized to teach, and one by whom he was willing to be taught. And he called Him "good," as it should seem, without particularly weighing his word. People are too apt to use the expression "good" without considering what it imports; that it truly denotes excellency, and excellency without mixture; but we very commonly apply it almost without meaning, and what meaning we have is little more than an expression of good will and esteem. "Good Master, what shall I do that I may inherit eternal life?" Now I do not rest upon the words, "what shall I do?" I am aware it is common to object to the form of expression, as importing that it was by his own acts and his own obedience, his own goodness, that he was to obtain the benefit. But I do not find that our Lord Jesus Christ or his apostles objected to the question, "what must I do?" for we find that this is the very expression used by the jailor to Paul and Silas, "Sirs, what must I do to be saved?" and they did not object to the expression when the jailor used it. And so in John vi. we find the Jews addressing the Lord Jesus Christ, "What shall we do, that we might work the works of God?" He did not reprove them for their expression, but said to them, "This is the work of God, that ye believe on Him whom He hath sent." I will not allow therefore that there is any weighty objection to the form of interrogation. He asks as one

desirous of obeying the directions he might receive, what he must do that he might inherit, that he might receive as the award of God in the future state, the benefit of eternal life; meaning by "eternal life" a state of everlasting bliss, a condition and form of existence which was to endure for ever, and which was to be perfect in happiness; a state of perfect happiness never to have an end. He had understood therefore that there was such a state, and he wished to know how he might obtain admittance into it.

"And Jesus said unto him, Why callest thou me good?" Now the Lord had knowledge of the spirits of men. He knew therefore the spirit with which this young man had used the term "good." He knew that this young man did not approach Him under the persuasion that He had the Deity in Him; that he did not approach Him under the full conviction of the doctrine of that text, "I and the Father are one," meaning, as you have often heard that text explained, "the Father dwelleth in me,"—"believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake;"—it was not, I say, under the conviction of the truth of that doctrine, that this young man addressed Him,—else he had not been reproved; but coming, as the Lord knew he did come, with nothing more than the persuasion that He was a man, and a man competent to teach, He objected to his address; "Why callest thou me good?" It is of great importance that you rightly understand his objection. This was

his objection. He would not have objected if the young man had given Him this title with the knowledge of what his person and his relation to God really were; but considering Him as simply a man, the application of the term "good" to Him was improper. "There is none good but one, that is, God." Now, my friends, may it please God to fix your minds for a little space upon this assertion, because it involves a most weighty truth. "There is none good but one, that is, God." I ask you whether this does not fully justify all the expressions which you are in the habit of hearing concerning the vanity of the creature, and the alone excellency of God? Can you interpret these words with any other substantial meaning than the disclaimer of excellency in every thing save God? And surely you will be thankful to have this matter pressed upon your attention, and to understand the ground of it. Nothing can be really good, that is, excellent, which is created, that is, which owes its being, and its continuance in being, to the will of another. Now that is the real truth of the matter,—that there is no reality of existence in any other substance save God: every thing that exists besides God has its origin from his will, and maintains its existence in dependence upon the continuance of God's will that it shall exist. Now if you add to this the consideration that the thing which thus exists must from its very nature be mutable, be fallible, be liable to be overcome, you will at once perceive that we speak

correctly when we say that the thing created is nothing, —it is destitute of reality; and if destitute of reality, why then, it is not worthy to be called good; that which may be moved from its place, and cannot continue in its place for an instant but by the sustenance of another, is truly without worth. And this I understand as the force of the objection made to this young man's address,—that he did not perceive this exclusive worth of God, that he was ready to account the creature of the same essential nature with the Deity, and that therefore, though this was in his conception but a mere man, but a creature, He might be addressed with an appellation which belongs to God, because it was not exclusively the property of God. His reproof therefore goes to the extent of asserting the vanity of every merely created thing. Then He proceeds to answer his question. But now, before I go into the consideration of his answer further, I could be glad to suggest it to you as a matter of most serious reflection, what a created thing in its very nature and essential relation is; because people are apt to think that the evil of creature, and the strong terms of disapprobation which are applied to it, belong to it only as a fallen and sinful thing; they do not apprehend that creature, from its very nature, must be liable to fall, must tend towards deterioration and ruin; because it is not possible that God should make a God. God, who alone is an infallible and an immutable substance, is what cannot be

made. And every thing that is not God is this changeable and this deteriorating thing.

Then in answering his question He refers him to the commandments. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother." Now you are aware, I suppose, that one of the great manifestations of divine wisdom in the Lord Jesus Christ was the adaptation of his answers to the particular cases and exigencies of the persons applying to Him. You will not be surprised therefore that I should remark that there is a wonderful discovery of this property in the answer we are now called to consider. Do not you think it is a very remarkable answer? Now would you have given this sort of answer to one coming to you to enquire what he must do to inherit eternal life? Would you have referred him to the commandments? And does it comport with the rest of the discourse, that He should have referred this young man to the commandments as a real source of the benefit he was suing for? And if He did refer him to the commandments with that view, is not it rather strange that He should have confined his attention to the second table, as we speak? On more occasions than one we find Him always insisting upon the superior weight of the first table. "Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength; this is the first and great commandment." But we have no mention

of it here. Then does not it occur to you at once that the Lord must have had some particular object in view when He in the first place refers him to the commandments, and in the second place refers him to the commandments of the second table without even a hint at the first? The object, if I understand it, was in the course of instruction to bring out from him first of all that vain speech which followed; vain, yet not altogether to be reprobated,—as you will hear.

"And he answered and said unto Him, Master, all these have I observed from my youth." Now I am not disposed to charge this young man with wilful falsehood. I cannot doubt that he was an exemplary young man as to his moral behaviour, and that he had really been observant of those which we call by way of distinction, though with an improper distinction, moral duties. I say, "with an improper distinction," because our duty to God is a moral duty as well as our duty to our neighbour; but we call these in popular language by way of distinction moral duties. And I do not doubt that this young man had really been exemplary in the discharge of those duties. That he had really fulfilled those commandments in their wide and spiritual extent,—that he had exhibited that pattern of those commandments which could fitly be called spiritual, in the sense in which St. Paul says, "We know that the law is spiritual,"—that this young man had yielded a spiritual obedience to those commandments, and had fulfilled them in their wide and comprehensive bear-

ings,—I should most readily deny. But that he had, according to the common estimate of man, been punctual in the observance of those demands of God on behalf of our neighbour, I do not question. No doubt, if the Lord had been intent upon convicting him of his error in this respect, He could have shown him that, though he had not committed adultery, he had entertained unchaste thoughts; that, though he had not killed, he had sometimes wished injury to his neighbour; and if he had abstained from evil desires towards his neighbour, yet he had been defective in his endeavours to promote the security of his person, and to add to his social and domestic comfort. The command "Thou shalt not kill," comprehends a diligent observance of every thing which can possibly tend to the comfort and wellbeing of our neighbour. And it would have been an easy thing for the Lord to have shown this young man that he had failed in that which God hereby required of him. And so of the rest. If he had not plundered the property of his neighbour, yet had he rendered to every man his due? had he indeed been considerate of the poor? had he rendered the respect which was due to his superiors, and that in every gradation of human society? O, it would have been an easy thing to have shown him that he was a thief and a robber in that wide and extensive sense of the commandment, "Thou shalt not steal." And who will presume to say that he is guiltless under the commandment, "Defraud not," which, I imagine, in this

connection must be understood (in reference to the tenth commandment) as an expression for avoiding to *covet*,—for there is fraud when we allow in our mind the disposition of envy towards another's possessions,—he that covets the possessions of another goes a step towards defrauding him of them? Then again, "Honour thy father and mother." Why, if it were only our parents that we are to have respect to in this matter, where is the person grown up to man's estate that would dare to say he has always honoured his parents, never spoken a disrespectful word to them, never contravened their known wishes in any particular? Yet, if this young man was guilty of such contravention in the slightest particular, in only one instance, he had broken the commandment. However, this was doubtless the young man's boast; for no doubt he was thinking highly of himself on the ground of this moral obedience. And I place the wisdom of the Lord's word in this consideration,—that, knowing what it was on which he especially placed his hope, the Lord strikes into that line of enquiry. And the young man gives for his answer that all these things he had observed from his youth.

"Then Jesus beholding him loved him." Now I think we have in these words a confirmation of my remark that there can be no doubt the young man was what we call a virtuous young man, a well-conducted young man. And O, my friends, do not hesitate to call this lovely; and do not hesitate to love those in

whom you see a testimony of this kind. Such loveliness will not save the soul; but such loveliness wins respect; such loveliness attracts the affections of the soul which contemplates it. I am not ashamed to love as my Lord loved. I am not ashamed to delight in observing the decency of behaviour which I witness in some of those amongst whom I dwell; they do win my regard. And I will not allow the Lord's expression to be frittered down and explained away. I doubt not that He who had the feelings of a man was attracted by the spirit and testimony which He witnessed in this young man, faulty as it was. What! was He only to love that which was perfect? Was He only to love that which was without a flaw in a man's spirit and testimony? This was not the Lord's way of proceeding. "Then Jesus beholding him loved him." Now I would desire you to fix your attention upon two things here. It is plain there was much of fault in this young man; he is convicted of it before he leaves the presence of the Lord. And therefore I would ask, how an expression such as this, that Jesus beholding him loved him, can comport with any other interpretation than that Jesus had a human mind? Beloved, it is part of the mystery of Christ, that He has what may fitly be called two minds. He has a human mind, and a divine mind. And if you want my vindication of that assertion, I will tell you that there was a notorious sect of heretics in former times who were called Monothelites, because they only ascribed one will to the Lord Jesus Christ.

Now I ascribe two wills to the Lord Jesus Christ, but they are concurrent. However, I point out this as an instance in which it is plainly testified of the Lord Jesus Christ that He judged and felt as a man. Judging and feeling as a man, He was pleased with the frankness and with the manifestly well-ordered spirit of this young man. The Lord discovered that in him which He condescended to own and to deal with as lovely. And you observe, He does not go into an examination of the ground upon which he pretended to give himself credit for having acted thus. He does not set about convicting him of his mistake; He does not even go into that sort of observation which would show him that he was ignorant of the demands of the law. He lets that pass. And if I interpret his mind aright, it may be expressed in language such as this; I could convict you of a great and gross mistake; but it is not my object to do so. I will take you upon your own ground. I will admit all you affirm. You shall have been thus observant with respect to moral duties. But there is one thing in which you plainly are deficient; there is one thing which you have not yet done. What is that? You have not yet complied with the demands of God with respect to me. Now there is the point. I will admit that you have walked according to the ordinances and the commandments of the law, in the dispensation which preceded, according to right. I will not dispute with you on that ground. But understand, God is now calling you to another

sort of exercise. His kingdom is now come. And you are to prove your title to eternal life by proving that you have entered into that kingdom. Now how is that kingdom marked? It is an invisible kingdom; its enjoyments and its treasures are unseen. And therefore the thing thou lackest is, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." Now will you tell me whether it is possible to put any other interpretation upon this direction, than that which shall accord with the spirit I have now specified? We have many directions of the like kind from the Lord's own mouth. You will remember what He says in Luke xii: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth:" "but rather give alms of such things as ye have; and, behold, all things are clean unto you" (Luke xi): and all that variety of direction which He gives about benevolence to the poor, love to the brethren expressing itself in acts of temporal relief, bodily assistance: all these fall under the one general principle that the kingdom of heaven and of God is a state in which earthly and material benefits are discarded, and our inheritance is of a sort which mocks at earthly conveniences. So then, if you are to be a member of that kingdom, you must essentially sit loose to all those comforts in which you have placed your happiness. You have thought much of earthly pos-

sessions; you have thought much of luxuries, or at least of the necessary subsistence which your body requires: now with respect to all these things you must become indifferent, because your happiness is placed in spiritual and heavenly possessions and enjoyments. If this be the spirit of the Lord's remark, you can understand why He should express it as He does. The demand of God at this time,—I am placing myself by the side of the young man as the person to whom He is giving advice,—the demand of God at this time is, that you forsake all earthly enjoyments and possessions, and that you make yourself a follower of me who have not where to lay my head, and whose enjoyment is in the favour of God, and the assurance of that spiritual bliss into which I shall enter when I have ceased to be clothed with flesh.

This being the general outline of his expression, let us look at the particulars. "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor." Now what could be the meaning of his selling all that he had and giving to the poor? Does not that amount to a stripping himself of his present possessions, and these to be given to the poor? Why? Because they would hereby be seen to be brethren, for whom he was willing to make all sacrifice, and thus to exhibit that principle on which the Lord places the decision of the great day,—"faith which worketh by love:" a principle which you will find unlocks all the difficulties of scriptural statements, and gives a

coincidence to the declarations of Christ and his apostles from the first word of his gospel to the last word of his last epistle. He charges this young man then with ignorance as to the nature of the kingdom of God, and demands of him that he should enter that kingdom; and, as a preliminary to his entrance into that kingdom, that he should part with his earthly possessions, and make a distribution of them to the poor, in proof that he accounted the kingdom of God a spiritual and an heavenly condition. "And thou shalt have treasure in heaven." Why then, you perceive, he was to abandon his earthly treasure, and to seek only that which was to be enjoyed when he had done with earth in the heavenly state; just agreeing with that expression, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." You perceive then that this young man's expectation had been that he was to be directed to some course of conduct which would leave him in possession of his earthly substance, and in possession of earthly enjoyments as his chief happiness. How mistaken had been his notion; and how kind was it in this kind Master to teach him, even at the expence of much present distress, that he was altogether in a state of ignorance as to the plan

and design of God! This way the Lord took to convince him of his error and to lead him into the truth. He adds, "and come, take up the cross, and follow me." This completes the description: that, as he was to renounce all expectation of bliss from material substances and wordly possessions, whether of property, or of reputation, so he was to make himself a partaker with one whom the world disesteemed, and who had none of its glories or its wealth. "Take up the cross, and follow me:" the same allusion which we have had to deal with a little on another occasion. The transverse beam of the cross used to be borne by the malefactor in acknowledgment of the justice of his sentence. So this young man was required to enter upon a course of self-denial, —with this preliminary, of abandoning his possessions and dividing the produce among the poor,—and then, acknowledging the justice of the requisition which had been made upon him, he was to follow in the train of the Lord Jesus Christ,—to take Him as his instructor, and simply, without question or equivocation, to do the thing which his instructor should call for.

Now, beloved, must I not pause here to put you, as briefly as I can, into possession of the instruction as it respects yourselves and me? Why then, I understand the substance of this instruction to be, that the kingdom of heaven and of God, which is truly the state of eternal life, is the condition in which we renounce worldly enjoyments as our happiness, and place our

happiness and seek it simply in the enjoyment of God's favour, and in the contemplation of his excellency, and of that relation to himself which He has been pleased to give to us: in one word, that the happiness of that state consists in our consciousness of having God, just such an one as He is, for our God. Why now, do not you perceive, my friends, that to have God for your source of happiness, his excellency as the great subject of your contemplation, and the consciousness that all this excellency is yours, made over to you, exercised for your benefit,—do not you perceive, I say, that, if this be the reality of eternal life, it is perfectly inconsistent with idolizing (that is, finding anything that you can call a high relish and satisfaction in) any worldly object whatsoever, whether it be honour, pleasure, wealth, ease, or the esteem of those whose esteem is most valued? Whatever be the particular worldly object, or combination of worldly objects, which constitutes a man's happiness, he is not deriving his happiness from that source which alone can produce it,—from that source to which God has been pleased to ascribe and to confine it,—because such attachment to any simple worldly object, or to any combination of worldly objects, is inconsistent with supreme delight in God. Supreme delight in God is the essential characteristic of the happiness of the kingdom of God, of the blessedness of eternal life. And therefore he who has not that kind of bliss for his portion and for his desire, is not yet initiated into the mystery of the possession of the kingdom.

"And he was sad at that saying, and went away grieved: for he had great possessions." Now you are not to understand that the force of this narrative consists in the vastness of this young man's possessions. The force of the story lies in this fact.——Now just let me make this remark. All these stories are for our learning; nothing of this kind happened, and was written down, but that it might be for the permanent instruction of the Church.——Well then, the force of the story is, that this young man had come with the profession of a great desire to learn what he might do, or must do, to possess eternal life. And no sooner did he find that eternal life was a spiritual possession, that it was essential to the enjoyment of it that he should abandon his wordly possessions, and his prospects of worldly happiness, those idols which he had chosen for himself,—no sooner did he understand this, than he abandoned his enterprize; he no longer sought to be instructed; he went away sorrowful, and no longer waited upon the Lord that He might direct him into the way of eternal life. If his possessions had been never so small, yet if his mind had been in them, as it was in those great ones, he would have been equally the subject of remark, and equally a beacon of warning to us lest we fall into the same snare. Why then, here is an illustration of the remark with which I opened my Sermon. This young man came really believing that he wanted to be instructed in the way of life; but was he sincere? He deceived

himself. He was not really in earnest in the desire of eternal life; else he would have continued stedfast in seeking the instruction of one whom he believed capable of directing him. You see in him therefore a splendid instance of the remark which I have made. But do you not also see many such around you? Are you sure it is not your own case? Are you sure that, under the persuasion that you would be glad to be saved, and that your great object is salvation, you are not really pursuing a system of worldly gratification, laying up a store for some future day of enjoyment, but that day of enjoyment a day of earthly and sensual enjoyment, not a day of heavenly enjoyment, not a day in which you are to revel in the sense of God's excellency, and in the sense of the property which you are to have in that excellency? O look into this matter. Be persuaded, beloved, that there is great cause of alarm for every one of us, lest we be found worldlings at last; lest, with (it may be) something of sincerity in the desire to become truly religious persons, we have at heart, at our heart's core, worldlymindedness for our idol god. You understand then, that it was not the quantity of his possessions, but the attachment he had to them; and that attachment in this respect criminal, that it is inconsistent with the pure and spiritual nature of heavenly bliss; that we cannot serve God and mammon, neither can we love heaven and love earth; we must make our choice between heaven and earth, for the two can never be united.

Now, beloved, enter through the door into your heart, and see whether you have yet made up your mind to tear yourself from earth, and to fix your habitation in the skies.

I shall just hastily pass through the remaining verses, and then make my application. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!" This remark is suggested by this young man's wealth; but it does not interfere with the propriety of my former remark. The force is not in the quantity of his wealth, any further than this,—that, to be sure, the more a man has of this world's goods, the more difficulty he will have in separating himself from it. But remember, it is the degree of attachment, and not the degree of substance, which constitutes the evil. Well then, He observes that it is very difficult for a rich man to enter into the kingdom of God. And here we must take his words according to their strict meaning; that it is peculiarly difficult for persons having great worldly possessions to become spiritually minded. "And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Now I do not make any great difference between this assertion and the former; because it is the natural tendency of large possessions to induce their owner to set a high value upon them.

To have riches therefore is to be in danger of trusting in our riches. Now understand what is meant by "trusting in riches." It does not mean that they look for their riches to save them; but it means that they make their riches the great object of their enjoyment, and so trust in them. They trust in their riches to make them happy; not to make them saints, but to make them happy. And this being the natural tendency of large possessions, it is nearly the same thing to say, "How hardly shall they that have riches enter into the kingdom of God," as to say, "How hard is it for them that trust in riches to enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This is a proverbial expression, intended to denote the extreme difficulty there is in a rich man's entering into the kingdom of God. And we will take it as it is, without any other attempt to interpret it. Some read, for "camel," "cable." But it is a proverbial expression, to denote a case of extreme difficulty. And therefore the assertion is no more than what has been made before, that it is peculiarly difficult for a rich man to become spiritually minded, and so to become an heir of that spiritual bliss which was to be entered upon at the Lord's coming. "And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." This

then, you perceive, admits the difficulty, but maintains God's supremacy, so that He can overcome all obstacles; and leaves it to be inferred that God would, at least in some instances, exert that power; but that, wheresoever a case was exemplified, wheresoever a rich man was found to have entered into the kingdom of God, this fact must be ascribed to the especial interposition of the almighty power of God.

Now, beloved, I shall endeavour to express the improvement I would draw from this whole history with its comment,—accounting the Lord Jesus Christ himself to be the commentator,—I shall endeavour to express the improvement in a very few short sentences.

In the first place, there cannot be a question that the Lord takes the opportunity of remarking the extreme difficulty with which rich men are saved. And truly I think it obvious, that, the more we increase a man's sources of attachment to this world, the more difficult we make it for him to separate himself from those attachments. But can you doubt that God is omnipotent in the production of moral as well as of natural results? Can you doubt therefore that God is able to make princes into saints, and to make the most opulent of our merchants men of true godliness? Why, in the abstract you would not deny this; in the broad statement you would not deny this. But, if you enter into detail, into fact and experience, you see it more plainly. Cannot God give faith to the blindest mind and the hardest heart? Surely He can. Faith

is his gift, as I noticed to you in the opening of my Sermon; faith is his gift; and not only should we expect beforehand that, even for his own glory, for the greater manifestation of his power, He will do this in some instances,—but we glory in the fact; we know that even among the first disciples of the Lord there was Joseph of Arimathea, a rich man, with whom He made his grave, who found Him a sepulchre; and we do not hesitate to say, that in this favoured country every period has exhibited some such persons of opulence and station,—and I believe I may venture to say there never was a period in which this remark was more fully illustrated than in the present,—I believe there never was a period in which a greater number, or so great a number, of persons of high station in the several professions and in the various occupations of life, were brought by the mighty power of God to enter into his kingdom.

And, beloved, is it anything less than this mighty power of God that will bring any man? Are the poor all saints? Now pray put this to yourselves. I do not care whether you are poor, or in the middle class of society,—whether you have to work for your bread with your hands, or whether you have to work for your bread with your head, or whatever be the particular way in which God has been pleased to give you your subsistence; I am sure you have not found that you are without your difficulties, if you have tried to enter the kingdom of God. Why then, this remark is not

confined to the rich. There are superior difficulties in the path of the rich; but there are difficulties insuperable in the path of the poor; and in the path which seems most favourable, that of middle life, there are insuperable difficulties to encounter,—difficulties which only God can overcome. And if you want to be satisfied of this, I must come to my old suggestion; Try, try what you can do; try what reality you can give to the unseen world; try what violence you can put upon your appetites, how much your spirit can do against your flesh. What? you are convinced you are able. Then is that conviction effectual? Does that conviction really lead you to that renunciation of the world, the flesh, and the devil, which you have vowed? Well then, my remark here is,—whether you be poor, or whether you be rich, your salvation is impossible, except God give you his special grace. And I cannot do better than advise you in the words of the Church catechism,—"his special grace, which you must learn at all times to call for by diligent prayer."

Well then, I have a question for you here; Are you calling upon God for it by diligent prayer? O, beloved, let this be my advice,—and it is comprehended in very few words,—Pray. But you tell me you do pray. Then I say, do you pray for the grace of God as that which alone can give you an insight into the heavenly state,—that insight which is necessary in order that you may make choice of it, and pursue it

with sincerity? O, beloved, pray especially,—I might say, (such is the earnestness of my heart about it,) pray singly and alone,—for the special grace of God, that this impossibility may be turned into possible by the interposition of his omnipotence in the bestowal of his special grace upon you.

Then I would especially say a word to the young; to whom and to whose case I thank God that I have of late been especially directed. Beloved, all that can be said about riches I would say about you. I do not think it is possible to aggravate the difficulties of the rich beyond yours. My young friends, who are at present full of health and natural vigour,—to fulness of health, and fulness of natural vigour, what can we present out of the invisible world? My friends, take notice of my words; I am making them as few as possible. I ask you, young people,—young men, young women,—what can nature present to you which shall induce you to abandon the world, and to abandon your own bodily enjoyments, for the things which are to be had years hence, for the things upon which no eye rests? Why then, I tell you, your difficulties are fitly expressed by the word here which I venture to apply to you also. "How hardly shall they that have youth and natural vigour enter into the kingdom of God! But with God all things are possible." And I refer you to God to overcome them. I know you have difficulties. I know what youth and vigour are. And I know that it does not require much of the artifice

of Satan to make the flesh a powerful and an insuperable adversary to all spiritual instruction.

But then again, if I address myself to the old, what am I to add? Have the old no difficulties? Why, they have their difficulties too. You would certainly be a false interpreter of Scripture, if you supposed that the Lord Jesus Christ meant to say that the *poor* had no difficulties to encounter in the way to the kingdom of God. And equally so should I be, if I were to say that the old had no difficulties, or that those in middle age had no difficulties.

The fact, the simple fact, is, that only to the omnipotent grace of God are the difficulties of any period of life, and of any station in life, and of any cast of mind, superable. And O that you may know this! And O that you may feel this! And O that you may make that wise, that sober use of it, to which I call you! I care not if all the world cavil at it; I care not if all the world say, What now? you are going to set on this people to pray! Yes, I am going to set on this people to pray. And I appeal to your reason. I am not ashamed to appeal to a man's reason. If a man were a brute or a stone, he would not be the subject of divine interference. But you have an intellect. And having an intellect, I appeal to you. And my appeal to your intellect is, to bid you do, what you do in common cases of human life. A great man has possessions to bestow; to his will you must find an appeal to bend it. Will not you go and ask

him? Will not you go and try to move his will? Would not you address yourself to him? Then where is the difference between this possessor of earthly benefits and the Almighty? What you would do with men, do with God. If you would ask a man to give you what he alone can bestow, ask of God to give you what He alone can bestow,—his omnipotent grace; but ask as those who know assuredly that only his omnipotent grace can make you master of your difficulties and your temptations. Taking up this language as applicable individually to our own case,—With men this which I am desiring,—even entrance into the kingdom of God,—is impossible; but with God all things are possible.

September 6, 1829.

INTRODUCTION TO SERMON XXII.

Extracts from a Sermon preached on August 23, 1829, *containing a brief outline of the argument in proof that the observance of the Lord's day is not to be referred to the fourth commandment, but to the mind of Christ as made known to the Church by his apostles.*

The subject naturally arranges itself under two heads of enquiry:

First, Why not refer its observance to the fourth commandment?

Secondly, What evidence have we that it is the mind of Christ that we should keep the Lord's day?

I. Then with respect to the first of these,—the question why we should not refer the Christian Sabbath to the fourth commandment,—I have reasoned thus:

i. Because, in the first place, the very letter of the commandment is contradictory to our ordinance. It enjoins

another day of the seven. It enjoins another kind of rest. It enjoins another ground for observing it.

ii. I have argued that we ought not to refer the Christian Sabbath to the fourth commandment, because the whole Law is abrogated by the Gospel, and this therefore together with the other precepts. In maintaining this point, I argued (1) that we should naturally be led to suppose there was such an abrogation. It is not credible that the new, the last, and the highly promised dispensation should be a mere echo, a reestablishment, or in any integral part a mere renewal, of the preceding dispensation; a dispensation introduced by such a Person, even the Son of God, under such circumstances,—his death, resurrection, and renewed life,—all having been anticipated by his Baptism before He entered upon his ministerial office. (2) I have argued that the use made by the Church of the ten commandments is not inconsistent with this supposition. (3) Scripture broadly and expressly declares the abrogation of the law of the ten commandments; and even those scriptures which seem to retain them do not really retain them, nor furnish ground to suppose that they are still retained, when those scriptures are soundly interpreted. And as the Scriptures do broadly and expressly declare the abrogation of the law of the ten commandments, so they prescribe another law to us, the law of faith, which is our sole and simple law. This law of faith, or habitual conviction that Christ is what He is, is accompanied with a correspondent affection, namely, the affection of love to Christ, and to God through Him, which makes us habitually anxious to know and to do all his mind; which mind He has made known to the community of the visible Church by his own public and private teach-

ing, and that of his apostles, as communicated from age to age by the successive members of a standing ministry, checked by the general consent of the living, by ancient and received formularies, and above all by the written Word, since it has pleased God to give that Word and to make it current. This mind again is made prominent and powerful to individuals by Christ's own shining upon it within the heart in the Holy Ghost.

iii. I argue that we ought not to refer the observance of the Lord's day to the ordinance of the fourth commandment, because there are plain intimations that the law of the sabbath in particular is rescinded. For (1) it was given to the nation of Israel only; it was given as a sign between God and Israel. And it was given with that sort of sanction which no one has ever presumed to claim for it from the christian community. (2) There is no injunction throughout the whole New Testament to keep the sabbath. Christ observed it as a part of the old institution which was in force till his death and resurrection. (3) Much was done by Christ in disparagement of the observance of the sabbath day, and much said by Saint Paul. Christ performed many miracles of healing on the sabbath day, and that by design. He gave a man authority to carry his bed on the sabbath day. He also sanctioned relief given to animals, the taking of them from the stall to watering, and the taking of them out of a pit on the sabbath day. Moreover He claimed a superseding power, and by implication intimated his intention of exerting it. He intimated moreover that it was a positive institution; for it was to give way to bodily necessities; it was dispensed with continually, as in the case of the priests, who were continually breaking it;

it was what God would have give way to mercy, it having man's benefit for its end. I affirmed also that St. Paul said many things in disparagement of it. St. Paul complains in writing to the Galatians and to the Colossians of this amongst other carnal ordinances to which they were addicted, as you find in Gal. iv, but more especially in Col. ii. In his epistle to the Hebrews he shows that the rest really signified by the sabbath day was a perpetual rest, to be entered upon by faith, and having now commenced to all the faithful whilst they are yet in the flesh, so that they have not to wait for the seventh day, but begin the week with it, and live it day by day throughout the week, and that week after week, for ever.

II. Then the evidence that it is the mind of Christ that we should keep the Lord's day may be stated thus:

i. Christ neither did nor said any thing to disparage the principle of observance, which is that of acknowledging, and by anticipation entering into, the state in which we shall enjoy God's own rest,—our duties arising out of simple creation being superseded.

ii. That such observance is most strictly consonant to right reason, being holy, just, and good; what must therefore be agreeable to the mind of Christ, even as He showed it to be so by observing it; whilst every day was to Him a day spent in the spirit of the sabbath.

iii. That such an ordinance has distinguished the worshippers of the true God from the beginning hitherto.

iv. That the uniform tradition of the Church assures us that such a day has ever been kept in the Christian Church; a day freed from Jewish austerities, but of calm and sober abstinence from the employments and amusements of other

days, with the aim of resting more perfectly in God: and that this was the first day of the week, and not the seventh.

v. Scripture contains intimation enough to bring this observance within the rule of "tradition checked by Scripture;" though we do not claim an express direction for it, but are content to put it upon the general principle,—namely, its clear accordance with the mind of Christ, with the primitive and even primeval usage,—and to charge its habitual violation and neglect as a breach of the law of faith which Christ will punish fatally at his coming.

vi. The nature and beauty of it are deducible from its design. Its beauty is that of cheerful delight in God and his truth, expressed by worship in its several kinds, meditation, and free converse on spiritual things. It admits, whilst it regulates, all necessary care of the body, and due attention to works of charity. Its character is not that of constraint, but of delight. We would keep it better. We are sure that it is through defect of faith that we do not keep it better. But we look to have this and all other breaches of faith forgiven to us through the Mediator of our covenant, the Mediator of the new covenant, even Jesus Christ.

vii. That this ordinance speaks to us not as individuals only, but as Christian brethren living in a neighbourhood,—as having a family connection,—as being citizens, whether we be of the governors or of the governed.

viii. Lastly, that the social and civil advantages of the ordinance are great, and constitute aggravations of the sin of breaking it; as the benefits arising from it to our own souls and those of others constitute additional encouragement to the observance of it. But this must not be

confounded with the main principle, which is that of the solemn recognition of God and of our standing towards Him in Christ, to the cultivation and enlargement of our faith, hope, and charity.

SERMON XXII.

MATTHEW xii. 8.

FOR THE SON OF MAN IS LORD EVEN OF THE SABBATH DAY.

IN discoursing hitherto upon this subject, it has been my principal endeavour to show you that our observance of the Lord's day is not derived from the Jewish commandment. I have reasoned with you at large upon this subject. I have shown you that our observance is in direct opposition to the letter of the commandment, forasmuch as we have selected the first day of the week for this observance, instead of the seventh. I have reasoned further, that the whole of the law of the ten commandments is abrogated, even as a rule of life, to those who receive the Lord Jesus Christ; and that there are particular considerations which tend to show the abrogation of this particular commandment; as for example, that it was expressly given as a sign between God and the nation of Israel; given as a benefit before the Law, and confirmed by the Law; but

in both cases coextensive only with the Jewish nation, and with those who have joined themselves to it by circumcision, which was the only method of constituting a Jew. Again, that there is no injunction throughout the whole of the New Testament for the keeping of the sabbath day; and that there is much done by the Lord Jesus Christ, and much said by St. Paul, to the disparagement of it.

I closed my last Sermon with this remark concerning St. Paul's writings; and having particularly referred to the fourth chapter of his epistle to the Hebrews, I shall commence my observations today with a careful examination of that chapter; first of all reminding you of a remark I made at the close of my last Sermon upon this subject,—that it would be a great grief indeed to my mind, if you should infer, from any remark I have made, that I would invalidate the solemnity of this observance. My object is not to invalidate, but to increase the solemnity of it, by bringing conviction to every mind that it is the mind of Christ, it is his clear and plain will, that we should maintain such observance in the spirit which belongs to it, not the spirit of bondage, but the spirit of holy delight in God, his will, and his way. This remark it is my intention to illustrate and confirm by opening those several observations with which I pursued this second part of our subject,—the question what evidence we have that it is the mind of Christ that we should keep the Lord's day holy? The former question was, Why not reduce it to the commandment?

why not place the observance of this day on the enactment of the fourth commandment? I consider that part of my subject as sufficiently opened; but it remains for me to enlarge considerably upon the second question. And the first remark which I make upon that our question is, that Christ neither did nor said anything to disparage the principle of observance, which is that of acknowledging a future and an unseen state in which we shall enter into God's own rest,—our duties arising out of simple creation, our duties arising out of that relation which we have merely as the creatures of God, being superseded. I thus state, in as correct and as precise a form as I can, what I understand to be the principle of observance, in order that you may connect my remarks with the plan I am pursuing,—namely, that of showing you, first of all, that there is nothing in the acts or teaching of the Lord Jesus Christ or his apostles which should discourage such a principle.

Now the object, as you perceive, is, first of all, to ascertain the nature of the observance, that we may not be blundering in the outset, and so carry that blunder throughout the whole of our investigation; to show that it is no other institution than that which we are contending for, that is the demand of God upon our observance. And I have selected the 4th chapter of the epistle to the Hebrews, because in the consideration of that chapter we shall find that the several occasions on which the rest of God is referred to will

fall under our enquiry. In order that you may go with me in the just and careful interpretation of this portion of the Word of God, it is necessary that I should state its connection to you, and that I should begin my comment therefore with part of the preceding chapter.

You are aware, I trust, that the great object of the epistle to the Hebrews is to show the superiority of the Gospel to the Law, and to convince the Hebrew converts that they had done wisely in forsaking the old institution for the new, for that there was clear evidence from the ancient institution itself that it was the design of God to supersede it by the second. The apostle therefore commences with showing the superiority of the Person by whom this dispensation was mediated; his superiority, in the first place, to the angels, which occupies the first chapter; his superiority, in the second place, to Moses, which occupies the former verses of the third chapter. And when he has thus enforced a dutiful observance of the institution from the high dignity of the Person, he proceeds to enforce the principle upon which the acceptance of it rests, the principle of faith. I begin my comment therefore with the 7th verse of the 3rd chapter. "Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Now understand, beloved, this is an address to the Hebrew converts; to persons not only resident in the land of Judea, but also Jews by origin; but who, being Jews

by origin, had turned from their ancient and paternal religion to the religion of Jesus Christ. "Wherefore," says he,—that is, such being the dignity of this Person, whom I have just attested to be the superior of Moses the lawgiver of our fathers,—"Wherefore," as the Holy Ghost saith, "Today if ye will hear his voice, harden not your hearts." Now you observe, this is a clear testimony to the inspiration of the Old Testament. This apostle bears witness that the Holy Ghost gave to David these words, which we meet with in the 95th Psalm; for there follows a lengthened quotation from the 95th Psalm. You understand me. When St. Paul quotes these words as spoken by the Holy Ghost, what else or less can he mean than that the Holy Ghost was the inspirer of David when he wrote down this passage in his book of Psalms? "Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years." He refers to the conduct of the Israelites when they proposed returning into Egypt, and had actually appointed a leader to conduct them thither, in consequence of the disappointment which they felt at the report made by the spies who had been sent to search the land. The spies brought a favourable report of the land, but declared that the inhabitants of it were invincible; and only two of them gave a faithful and spiritual account of the matter; only two of them urged their countrymen to go on,

notwithstanding all the difficulties which they might be called to endure. Upon this God declared in his wrath, that none of that generation which had arrived at years of maturity should enter at length into his rest. Now it is very important to understand what He means by this rest. And you will find it insisted upon in the next chapter. But clearly He means by his rest, the promised land, the rest of Canaan. They were journeying to a place of rest; the land of Canaan is so described and distinguished. And the curse therefore denounced upon that generation is, that none of those who were at that time men should enjoy that benefit. "Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest." The introduction of this passage of ancient history here arose from the desire which the apostle had to warn the Hebrew converts from the example of that rebellious generation. You are aware perhaps, it is his habit in writing, frequently to diverge from the point which he has been pursuing, in order to enforce some observation upon the heart of his readers. And thus it is here; he passes aside for a few moments, and then returns to the consideration of the subject of which he had given intimation. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." That generation departed from God; imitate not their example. "But exhort one another

daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." This is a warning derived from the misconduct of Israel. Their heart had been hardened through the deceitfulness of sin. And now take notice of the expression, "deceitfulness of sin." If sin appeared in its true form and colour, persons would be ashamed and afraid to entertain it; but it disguises itself; and under that disguise it is adopted. "But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." The correct rendering of this verse would be, "we *have been* made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;" that is, the reality of our participation of Christ will be manifested by our holding fast that confidence with which we adopted his religion at the beginning; so that, if we shall relinquish that profession, what will be the conclusion? Why, that we never were really partakers of Christ. This is plainly the interpretation of these words, "we have been made partakers of Christ, if we hold the beginning of our confidence," that confidence which we had in the beginning of our profession, "stedfast unto the end: while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation;" that is, taking warning from the words which David used to the men of his generation; for you will observe, this

was many hundred years after the fact of the rebellion of the Israelites in the wilderness; David used their conduct as a warning example to the men of his own time: "while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation." Now by the expression "Today" it is intended that the persons hearing the exhortation should consider that a like warning is needful for them as was needful for the men of David's time, as had been needful for the men of Moses's time, for the generation which fell in the wilderness. "For some, when they had heard,"—that is, when they had heard the word of God. Now take notice of this, for it is very important to understand as we go along what the subject of attestation is. These persons "had heard;" what had they heard? Why, they had heard the Law, and they had heard the summons and the call which preceded the Law. They had been solemnly called of God to come out of the land of Egypt, and to go to the place which God had provided for his nation. This was the call of the nation. And as many of that nation as should understand in that call a higher subject,—should understand the spiritual nature of the ordinance given, and the hope that was to be entertained by all that truly entered into the service which God had enjoined, the ceremonial institute, which was a fore-preached gospel,—to all these a better rest than that of the land of Canaan was the subject of invitation. "For some, when they had heard," when they had

heard all that Moses said to them, "did provoke;" they provoked God to anger by proposing to go back into Egypt, which was unbelief of the promise attached to the land of Canaan. It was clearly unbelief; unbelief, not merely of the spiritual and unseen, but unbelief of that earthly and temporal possession which they were called to receive. "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." There were some that did believe. Some, as we know, even of the spies, Caleb and Joshua, were found faithful; but no doubt there were also others of the vast multitude who were following Moses in the wilderness,—there were individuals doubtless, though the community was unfaithful,—that did receive the word according to its full and proper meaning. "But with whom was He grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware He that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." The scope of all this is; Consider, beloved, what was the ground of their failure. The persons with whom God was displeased were the men of that generation who died in the wilderness according to the judgment which had been denounced upon them; and those persons received that curse for no other reason than because they did not believe the promise; for, if they had believed the promise, they would not have proposed that return into Egypt. And

this, you see, furnishes an important remark,—that our faith must at least be judged by our conduct. If there be the disposition to do the will of God, together with a believing that the things which God says are true, then there is acceptance; but, whatever profession be made,—and no doubt those Israelites would many of them have said, We believe what God has said, we do not deny the word of God,—yet what kind of faith was it which they had in the word of God when they were continually revolting, and when in particular they expressed that disinclination to suffer hardship that they might realize their professed expectation? Then, you see, what he is intent upon pressing on their mind is, that unbelief was the cause of failure to that generation. "So we see that they could not enter in," that is, that they were withheld from entering in, "because of their unbelief."

Then comes the application of this warning. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Here is the application. You might be ready to say, What have we to do with this warning? What rest are we looking for? · The rest of Canaan is past, and we are surely not to be urged and to be tormented with an application concerning a rest in which we have no interest. He proceeds therefore to show that we have an interest in the rest of God; that rest which is truly valuable; the "sabbatism" of which God had given notice, which still remains to be enjoyed. "Let us

therefore fear, lest, a promise being left us of entering into his rest," that is, into God's rest,—just using the same term whereby God had excluded that generation which had perished in the wilderness,—"lest, a promise being left us of entering into his rest, any of you should seem to come short of it:" that is, it becomes me as an apostle of God to be careful over you, and to fear that there may be those among you,—earnest and apparently sound and strict as your profession may be,—who will not obtain that rest. And, beloved, is not the same anxiety requisite in every age? Those who stand in the place of the apostles as their humble representatives, the bishops and pastors of the flock of Christ, ought not they, think you, to entertain the same apprehension for their several flocks? "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Now is it not a very remarkable circumstance, that he should speak of those persons as having had the Gospel preached unto them? You would be ready to say, He surely means that to *them* was the Gospel preached as well as unto *us;* but this is not his language; his language is, that the Gospel was preached unto *us* as well as unto *them;* they were the first hearers of the Gospel. Why, the Gospel, we are told distinctly, was preached before unto Abraham (Gal. iii. 8). And it was preached, as I have already noticed, preached at large, preached minutely, in the ceremonial institute. You perceive

therefore, he clearly means that, when God forbad that generation to enter into his rest, He did not speak of the land of Canaan only, but of a higher and a more sublime rest, which He had in store for certain individuals. And He declared concerning that generation, that they should not only forfeit Canaan, but that they should forfeit this higher rest. "For unto us hath the Gospel been preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Well then, you are to understand that their failure arose out of a want of faith. And the warning therefore, you see, is, Let not us fail for lack of faith. "For we which have believed do enter into rest, as He said." Now just take notice, he connects these words with the expression, "unto us hath the Gospel been preached;" that is what he is showing,—that we have the Gospel as well as they; that to them the Gospel was a state of rest; and to us, in like manner, a state of rest is announced as the subject of promise. "For," says he, "we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world."

Now this brings us into the consideration of the true and proper nature of the rest of which the promise concerning Canaan was but a type or shadow. For here, you see, he clearly refers to what God had said at the close of the creation, and observes that, when

God spake of rest to the generation which perished in Canaan, it was plain that the rest of which He spake in the 2nd chapter of Genesis as consequent upon creation was still remaining. For you find Him, more than 2500 years after the creation had been completed, still speaking about rest. This is his argument then; that, if God could speak to that generation which perished in the wilderness concerning a rest, there must have been a rest still remaining to be enjoyed at that period, although the works were finished from the foundation of the world. Now this will be the proper time just to refer to that 2nd chapter of Genesis, verse 1, &c. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made; and He rested on the seventh day from all his work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created and made." Now I have often given you a general hint as to the meaning of this assertion. It clearly is, that God came out of his proper state, which is a state of rest, when He entered into the work of creation. And that when He had finished the work of creation, He returned back into that his proper state. What then is the proper state of God, but that of the enjoyment of the contemplation of his own excellencies? God rests in himself, in the enjoyment of himself. And what can that enjoyment be, save the contemplation, the deep rumination, the

penetration into the inward parts of his own inexhaustible perfections? Then this is God's rest. And when He speaks of rest as a promise, it is that his creatures should enter into that very enjoyment which He himself has. If then his own enjoyment consists in the contemplation of his own inexhaustible excellency, why then, the rest which He promises to his creatures is the same sort of contemplation. The argument then, as used here, is, that the rest of which God spake to the Israelites, when He pronounced that curse upon them, implies that the rest of which He speaks at the end of the creation was still matter of enjoyment, was still a subject of promise and of hope. "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again," that is, in speaking to the Israelites in the wilderness, "He says, If they shall enter into my rest;" that is, using the same expression which He had used with respect to the seventh day, when the creation had been completed in the six preceding.

"Seeing therefore it remaineth that some must enter therein; and they to whom it was first preached entered not in because of unbelief." You see it is a close piece of reasoning. And persons who think that religion has nothing to do with reasoning must certainly close their Bibles, and especially must put an end to all perusal of the discourses of the Lord Jesus Christ, and of the epistles of St. Paul and of the other apostles; for in all these writings there is a great deal

of close argumentation. And this is a specimen of that close argumentation. He argues here that, since God speaks of a rest, and since those to whom this rest was first proposed formally, (that is, by distinct and express address,) were prohibited from entering into it, and since there must be some persons who are to enjoy this rest, we must look to ascertain who those persons are. And this is the object of his present discourse; to ascertain who those persons are to whom this rest is to be vouchsafed, seeing that those to whom it had first formally been proposed had forfeited it. "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, He limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts." He takes us a step lower. Here is a later stage in the dealings of God with his people. In the time of David, which was several hundred years after the temptation in the wilderness, even in the time of David mention is again made of this rest. "For if Jesus (that is, Joshua) had given them rest, then would He not afterward have spoken of another day." Observe, he uses the same sort of close reasoning as before; that it is plain a rest was still remaining to be enjoyed in David's time. If Joshua had led the people whom he was commissioned to lead, into the enjoyment of that rest, then there would have been no place to speak of it as a thing to be enjoyed,

and as a thing concerning which they were to fear lest they should forfeit it, in the days of David. He draws a conclusion therefore. "There remaineth therefore a rest to the people of God." By which he means, It follows therefore that even at this time, so many hundred years after the days of David and of Moses, there is also a rest still remaining to be enjoyed. And then he goes on to describe what that is. "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Now this is the explanation of what he has said,—"We which have believed do enter into rest." The rest of which he speaks then is a cessation from our own works. And is it a cessation from our own works in idleness? No, it is a cessation from our own works in the enjoyment of that same rest into which God entered after He finished the creation. Now what is that rest into which God entered after He had finished the work of creation, but that which I have mentioned to you,—the returning into his proper state of rest in the contemplation of himself? The argument therefore is, that such a rest is still remaining, and that such a rest is actually enjoyed by those who believe in God through Christ. By faith therefore we enter into that rest. And so he urges the exhortation, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

Now the result of this argument is, that those who believe the Gospel enter into a state of rest, and that

they no longer seek their own salvation from their own performances, but, having put an end to those performances,—having put an end to their power as the simple creature of God, by entering into a state of rest which is beyond creation, which is after creation, which is of a perfectly distinct nature from that of the simple creature of God, who has not God in him,—having entered into that state by Baptism, having obtained union with the Lord Jesus Christ as the risen Son of man by Baptism,—they receive into their heart the Spirit of rest, and they enjoy that rest even now whilst they are in the flesh. Now this is that point to which I briefly called your attention in the latter part of my last Sermon upon this subject. I told you that St. Paul evidently disparages the Jewish sabbath by pointing out another sort of rest, and a better sort of rest, as enjoyed by the people of God; a rest, which is not confined to any particular day, but which is constant. For see now the nature of it. I have given you a short description of it. I have given you the essence of the description, when I tell you that by being baptized into Christ, as believers in Him, (for faith, as you have heard it repeatedly asserted, is always assumed or supposed in those who are baptized,) we enter into a sacramental union with Him in his risen body; and in being united to Him in his risen body we are, as a matter of course, united to Him in his spirit; that is, we have the Holy Ghost, or the Spirit of the living God, entering into us, and

by that Spirit we come into the possession and enjoyment of that very rest which God himself enjoys.

Now is this that which was signified to the Jews? Was this the Jewish sabbath? The sabbath had a twofold aspect to the Jew. And I would desire that you may diligently observe this. The sabbath was to them a type of that enjoyment which they are hereafter to have of the land of Canaan. This was the meaning of the sabbath to the nation, as a national ordinance. And you must have perceived from the passages which I read to you in my last Sermon, it was in one view, and in one part of its design, a national ordinance, an ordinance confined to the nation of Israel. Then in that view it was a type to them of that rest which they are to have in their land when restored to it at the coming of Christ. And it was also to the spiritual among them, what it is to the spiritual among us, a type of the heavenly state. But, if we *have* that heavenly state, does not the type cease? And is not this an explanation, think you, of the change of the day? Our rest is, the enjoyment of God entered into by faith through Baptism, which gives us the Spirit of Christ, which is the Spirit of rest: that is truly our sabbath. And that we have not one day in seven, but every day. We do not wait for the seventh day for it. We rise with it in the morning of every day: it continues with us through the day: it continues with us through the week; not more on the seventh than on the first day. I am sure, if you carefully consider

what I have said, and carefully compare what I have said with this chapter, you will certainly see that this is the "sabbatism" of which St. Paul here speaks to the Hebrews: that it is the character of the state of the Christian; not confined to one day, but an every day possession. "For we which have believed do enter into rest." "For he that hath so entered into his rest, he also hath ceased from his own works, as God did from his. It is a description of the daily condition of a Christian. And O, beloved, let me drop my word here in one sentence; Cease not until you have obtained that rest. It is not merely rest from seeking salvation by your own deservings, by the deeds of the Law: though that be one part of the rest, that is not the whole of it: the reality of it is what I have described,—entrance into the enjoyment of God's rest,—that very rest which God himself is enjoying; that is the essence of it. And you will perceive plainly that that rest is incompatible with working for our salvation; that rest must imply that our salvation is earned, that our salvation is already in our hand, not that which is to be sought and laboured for.

Well then, this being the true nature of the sabbatism, a question will immediately arise, whether there be any fitness in having one particular day on which this rest should be peculiarly sought and enjoyed? I here put the question on its proper ground. And this reminds me of a remark which I believe I made at the close of my last Sermon,—that the observance of the

seventh day, the Jewish sabbath, is inconsistent with our standing in relation to God through Christ; for that it supposes that to be still future and matter of expectation, which properly is matter of present enjoyment. The children of God in Christ Jesus have already, as you hear from this epistle, entered into rest. And we are all assumed to be true Christians; we are all assumed to have received Baptism rightly; we are all assumed to have realized our Baptism when we have come to age (for this is the very meaning of Confirmation; Confirmation means that I come forward to ratify what has been said for me, and to receive the certification of that which has been conferred upon me);—I say then, we are all taken to be real Christians; we are all taken to be persons who are living in the enjoyment of the supposition and the condition and the consequent privileges and benefits of their Baptism. You perceive therefore at once where the very nicety of the question lies. And, beloved, should I have done you justice, if, in seeking to enforce what I hold to be a most solemn and valuable duty, I should have obscured and gone nigh to the denial of your real standing as Christians? If I had robbed you of your right, in order to put you upon doing that which is right, I say I should have been a deceiver, a thief and a robber, to you. But now, placing you in your proper condition,—placing you as what you have a right to be taken as being, namely, persons who have entered into the sabbatism of God, into the enjoyment

of God's own rest, by faith and through Baptism,—I put the question, Is it fitting that you and I should have a day set apart for the peculiar profession of our enjoyment? And I answer, It is right. And I give you this plain reason why it is right. It is most true this is our standing; we have sacramentally entered into rest; but are we not still partakers of the avocations of life? Are we not dwelling amongst those who are partakers of like avocations? And what will be the consequence? I ask, what will be the consequence? I ask, what in principle is to be expected, and what in practice is seen to be the result? There is a mystery in religion; there is a secret in the state of a Christian. He is a man of this world, and he is a man of the next world; he is a man in Christ and in God, and he is a man in Adam, liable still to the assaults of the devil, liable to be ensnared by this world, of which the devil is declared to be the god and the prince. This is the *reality* of man's state. He has *sacramentally* entered into his rest: and that sacrament is not mere shadow,—that sacrament is not mere sound and name; it has conveyed to him a benefit which he by faith is continually seeking to enjoy and does enjoy. But then, mixed as we are in our state and form,—being still sons of Adam, and still inhabitants of this vain world, with the devil as its great destroyer, corrupter, seducer, the cause of abounding misery amongst us,—such, I say, being our form and condition, there is a fitness in our maintaining a portion of time for the purpose of

especially recognizing this which is our state, and moreover of recognizing the hope which is in us of its future consummation and perpetuation without interruption.

Now, beloved, I think a few words may make this matter plain. I would by no means invalidate or obscure your blessed state of privilege and enjoyment, to be entered into by you, to be seized and rested in by you at every moment of your life. But I would at the same time ask you,—or rather would put you upon asking yourselves,—whether this is not your state,—a compound? Have you ceased from Adam? Whence arose the breath of this morning? Whence arises the provision for your body,—your clothing, your food? Are not all these derived to you through your connection with Adam? Why, your Adam connections then, and your Adam state and form, have not yet ceased. And the world is not yet Christ's world in manifestation and in enjoyment, though by right it is his, and though He enables you in your measure to enjoy it and to use it as his. And this being so, is it not palpable that there ought to be some expression of our future expectation, and some aspiration of our souls after that peculiar enjoyment unto which God of his goodness hath brought us,—that we may shake off, for one day at least, the cares and solicitudes of this world, and may separate ourselves from every thing which impairs and counteracts the rest to which we have been brought? I am sure, beloved, I am sure, if you

enter into the right consideration of this subject, you will see its fitness; you will see that it becomes persons situated as every Christian is,—with his complex being, his compounded state and form,—it becomes such an one to have and maintain such an observance as the Lord's day.

And now you perceive the beauty of the change of the day. Why, if we had gone on with the seventh day, we should have rendered ourselves justly liable to those suspicions which I have suggested,—we should have rendered ourselves liable to the imputation that we were still Jews, and still expectants. And again, do we not by this change of the day manifest, what I have already insisted upon, that it is our constant possession; and that our only meaning in separating one day for this particular office is, that we are so circumstanced that we cannot have that enjoyment of every day which is the desire of our hearts, and are therefore glad to seize such a portion of time which we can appropriate to such exercise?

This is a consideration, as you perceive, derived from the nature of things. When I next address you upon this subject, my object will be to show you that nothing has truly fallen from the lips of the Lord Jesus Christ, and that nothing has truly passed under the pen of his apostles, to invalidate the propriety of such an observance when put upon its proper principle. I would abjure the sabbath, if it were to be rested on the ground on which many rest it; but

placing it on its true and proper ground,—as an expedient which becomes persons situated, circumstanced, related, constituted as we are,—in Christ, yet in Adam; in heaven, yet on earth; released from the devil, yet having the devil continually at our right hand,—I say, in this complex state and form of ours, I see the fitness of such a celebration as that to which you are continually called. And my object will be, when I address you again on this subject, to show you, more fully than I have done, that not a word escaped the Lord's mouth, and that not a word passed under the pen of his apostles, to invalidate such an observance. And now may God bless the word which has been spoken, to your edification.

Sunday Morning, September 13, 1829.

SERMON XXIII.

MATTHEW xxii. 11, 12.

AND WHEN THE KING CAME IN TO SEE THE GUESTS, HE SAW THERE A MAN WHICH HAD NOT ON A WEDDING GARMENT: AND HE SAITH UNTO HIM, FRIEND, HOW CAMEST THOU IN HITHER NOT HAVING A WEDDING GARMENT? AND HE WAS SPEECHLESS.

THE subject which I have to propose to you is of a very interesting nature,—a plain teacher of the truth of God. May it please God to give me utterance, and you a patient and an intelligent hearing.

The subject then is a parable which the Lord Jesus Christ proposed to the people. The parable of the marriage feast, as a whole, must be considered as one story, though there is a story like it in the Gospel by St. Luke which does not convey the whole of the instruction here afforded. The substance of the parable is an annunciation of the calling of the Gentiles in consequence of the Jews' rejecting the Gospel. And the latter part of it exhibits the judgment which shall take place upon the Gentiles,—that is, upon all those indi-

viduals who, having been admitted into the Church of God by the ordinance of Baptism through the outward call of the Word, shall be found not to have complied with that condition upon which alone man is accepted of God even under the Gospel. I shall just recite the narrative to you, as it is given in the former part of this chapter; very concisely noticing such points in it as appear to require attention.

I begin therefore with the first verse of the chapter. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son;" that is, a marriage feast for his son; for the same term in the original language is used sometimes to denote the ceremony of the nuptials, and sometimes the feast which was given upon that occasion, a feast which was of a very splendid kind. "And sent forth his servants to call them that were bidden to the wedding: and they would not come." You see, it is necessary to this story, that there be not only preparation made, but a summons to those who had previously been invited. They had previously been invited; they were now called to come to the ceremony. And they refused to come. "Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the

remnant took his servants, and entreated them spitefully, and slew them." Now various applications have been made of the different instants of this story. But it seems to me sufficient to understand that under the previous dispensation,—that is, under the Law dispensation,—there had been abundant notice given to the Jewish nation of God's intention of sending the Lord Jesus Christ at the appointed time, and that, when He should come, it would be for the purpose of establishing a kingdom. Those therefore who had been warned before of the establishment of this kingdom would be required to enter into it. Accordingly, when the time had arrived, He first of all sent John the Baptist,—I consider his mission as the first here referred to, when He says, that he "sent forth his servants to call them that were bidden to the wedding." They had been bidden in fact before by the preparation of the former dispensation; but now He sent to warn them that the time of the feast was arrived. And those first mentioned I refer to John the Baptist, who preached the Gospel before the appearing of Christ. Well then, "again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Now this I refer to the mission of Christ himself and of his apostles. I consider their mission, in this connection, as the one that was sent to announce for the second time that the season of God's preparation was completed,

and that now, if at all, they must enter into his service by receiving the faith of Christ. Instead of doing this, "they made light of it, and went their ways, one to his farm, another to his merchandise;" that is, they utterly disregarded the message. This is a description of the greater part of the nation. The nation,—that is, the great majority of the nation,—was regardless of the message. But there were those who, not content with disregarding the message, ill treated the messengers. "And the remnant took his servants, and entreated them spitefully, and slew them." This I refer to the treatment which Christ himself, and his apostles after Him, met with at the hands of the Jews. "But when the king heard thereof, he was wroth." God represents himself as angry at the reception which that nation gave to his messengers. "And he sent forth his armies, and destroyed those murderers, and burned up their city." Nothing can be plainer than that this expresses God's indignation poured out upon that nation by sending the Romans, who first ravaged their country, and eventually destroyed their city, and cast out the members of their community as dispersed multitudes throughout the whole earth. This was the resentment which God showed for the injury which they had done in so receiving his Son, and his Son's apostles. And perhaps the best comment which I can give upon this part of the subject will be found in the warning which He afterwards gives as recorded in chap. xxiv. 9—28. "Then shall they deliver you up

to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Now I would charge you just to notice that "the end" of which He here speaks is not the last end, but the end of that dispensation,—of the dispensation which was then subsistent, the Jewish dispensation,—and the commencement of a new one. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be

shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Now I have read you this whole passage, because I consider it to be the plainest annunciation of the woe which was to be executed upon the Jew. And I consider that the description of the woe to be executed upon the Jew ends here. And I do not know anything more important, in the present state of the discussion of prophecy, than a correct apprehension of this matter; that in one view the whole series of God's judgments upon the world, his judgment upon the Jew and his judgment upon the Gentile, are considered as one judgment; but in another view they are distinct. The Jewish woe is to take place first, and be consummated. And then the Gentile woe is to commence. But the Jewish woe is described in the verses which I have now read to you. And they speak of the fulfilment of that destruction which is figuratively described in this parable, when it is said, "But when the king heard

thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city." In one respect I should correct myself. The Jewish woe cannot be said to be completed, to be consummated, (to have its end, that is,) until the Jew is no longer an object of divine wrath, but is restored to his land. Nevertheless the severity and the direness of the Jewish woe must be considered as consummated in the destruction of Jerusalem; that was the great event by which the fierceness of God's anger towards that nation was distinctly manifested to the world. Then it is of this judgment that He speaks; his anger upon the Jew was such, that He would exterminate them for a while. Mark, it is only for a while. Mark, the Jewish woe is to terminate. But for a while the fierceness of his anger would go to the extent of destroying their city, and scattering them upon the face of the earth. And then, after a period, as you are taught, something short of two thousand years,—when that shall have been completed, He shall restore them to their land, their city shall again be built, and their temple.

This then is the former part of the parable; that,—God having given due notice under the former dispensation of his intention of sending his Son, and having sent Him in due time, and having given notice of his actual arrival by John's mission, and by the mission of Christ and his apostles,—the Jews, not taking heed to this call, but deliberately rejecting it,

were cast off, and judgment was executed upon them unto the destruction of their city, state, and nation.

It is added, "Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests." Now this is a figurative description of the calling of the Gentiles. And in order that you may understand the propriety with which such expressions are applied to that event, I would just remind you of some descriptions which are given of this event in other parts of Scripture. And more especially in the first instance I would desire to refer you to that description which is given of the Gentile world in the first chapter of St. Paul's epistle to the Romans. Now when you read the account of the extent of wickedness at which the heathen world had arrived at the time when the Gospel was first preached to them, you will not wonder that expressions such as those by which their call is described in the chapter before us should have been adopted by the Holy Ghost; for nothing can exceed the vileness of the character which is ascribed to that part of mankind. We are so familiar indeed with this fact of the calling of the Gentiles,—we have been born under this call, and we know that ages and generations have passed in which

the Gentiles have been enjoying the favour of God in his Church,—that we account it nothing strange, nothing that should deserve such hyperbolical expressions, that that portion of mankind should have been made the people of God to the superseding of the Jew. But hear now a description or two of this event, given by the sacred writers. Eph. ii. 11—13: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God, in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." And so in the next chapter, verses 1—10: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,—if ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;"—now what is this mystery? "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God

given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Why, you observe, the mystery here spoken of is the fact that God should have called the Gentiles into his Church. I will give you one passage more, from Col. i. 23—27. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven;"—that is the description which he gives of the Gentile,—"every creature which is under heaven;" because there is no exception of any, and because it had at that time been preached throughout the Roman empire, which was considered to be the known world; and therefore he uses an hyperbolical expression, —"every creature which is under heaven: whereof I Paul am made a minister . . . according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the

Gentiles; which is Christ in you, the hope of glory:" that is, the mystery is, that Christ should be in the Gentiles, that Christ should be dwelling in the Gentiles as the hope of glory. I bring these passages before you just to suggest the hint to your mind, that, however we may view it, it was to the Jew especially, and would have been to us if we had been living at that time, the most extraordinary act of God, that He should have cast out that people whom He had been nourishing and cherishing for more than 1500 years as a nation, and have taken the outcasts of the world, as they might well be called,—that people who had fallen into such depths of abominable wickedness and desertion of God, —that He should have called that people to constitute a Church out of them. Well then, they are characterized here as like persons who are found in highways and hedges. "So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests." This is the description of the Gentile Church as called.

"And when the king came in to see the guests, he saw there a man who had not on a wedding garment." Now the matter is in the first place to determine what is the period of which He speaks,—the period when the king comes in to see the guests. No doubt it might be understood of that act of Christ at his coming, when He shall cast off the Gentiles from being his people, because they shall have been found unfaith-

ful in their profession, even as the Jew did not choose to take it up. But I cannot consider that as the real scope of the parable. I consider that the real scope of the parable is a representation of the personal and individual judgment which Christ at his coming shall execute upon the Gentile Church, upon those who have made profession of his Gospel. Now some little explanation is necessary here, but I do not think it need be much. When the Lord comes—and I hope, beloved, you may now be considered as pretty much rooted and grounded in the reception of the fact that the Lord is coming, and is coming personally, and is coming to reign over the earth, though not to be visible amongst the individuals dwelling in flesh upon its surface, yet to be visible amongst his saints in a region connected with this earth,—I hope, I say, that you are now well established in the reception of that fact, and therefore I may refer to it as a thing understood and embraced; —and my observation upon the present occasion is, that, when He so comes, He will change his living saints, and He will raise his dead saints, and He will thereby form the community of his spiritual people which constitutes his fulness, the communion of saints, his mystical body. This will be done at his coming. And it will not be till the thousand years are past,—that period, whether literal or figurative, which is fixed for his reign in connection with this earth under the dispensation I have described,—it will not be, I say, till the end of that period that the judgment of the wicked takes place,

—that is, the personal and individual judgment of the wicked; they will then be raised from their graves, and those who are alive will be brought by change into a fit state for the reception of judgment, and an award will be made to them according to truth. The award of those who have lived under the profession of faith in Christ will be according to the possession or absence of faith. Those who have not believed the Gospel, though dwelling under the appearance, the semblance and the profession of faith in the Gospel, will be dealt with accordingly. And it is concerning them, if I understand this parable rightly, that the declaration is made as of persons who have not on a wedding garment.

Now let us take the form of the parable first of all. The marriage feast is represented as taking place; the guests are all assembled; and the king comes in to view them. He is represented as fixing his eye upon one person only. And we are to suppose that there were no others present in the chamber of feasting without a wedding garment,—no other save this one person. One person so described furnishes a sufficient illustration of the whole object which He would bring before our view. The object, if I apprehend it rightly, which He would bring before our view, is that of persons who, having the form of being his servants under the Gospel, have not the reality of that profession; they are hypocrites under a Gospel name. All such persons I understand Him to involve under the con-

demnation of the man who was present at the wedding feast not having a wedding garment. Now, if you just take into your view the form of the parable, you perceive He addresses this man, and charges him with not having on a wedding garment, at the same time intimating the impropriety of his being there without a wedding garment; the man is instantly convicted in his own conscience of the justness of the charge, and he can make no defence. The application which I should make of this part of the parable is, that in the day of account,—for men are to be brought to an account, you are well aware, under the Gospel; you cannot doubt that this is the fact: what mean all those representations in the Gospels? for instance, Matt. xxiv. 45, &c. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." I bring this passage before you in order to remind you that there is a certainty of all

those who have lived under the Gospel being brought to judgment for the reception which they have given to the Gospel. And this is confirmed, as you know, by those three parables in the succeeding chapter; the parable of the virgins, the parable of the talents, and the parable of the sheep and the goats: in all those the clearest intimation is given that there shall be a judgment of those who have enjoyed the blessed privilege of hearing and receiving the Gospel. Well then, this is the account which He gives of the persons who, having made profession of faith in Christ, and upon the ground of that profession having been received into the Church, shall at length undergo a judgment at the hand of Christ, which will turn upon the fact of their having on a wedding garment or not,—which wedding garment I determine to be faith. I know that various interpretations are given to the wedding garment; but I will give you what I trust you will deem a satisfactory reason for the simple interpretation which I ascribe to it.

Now let me clear my way first of all by putting you into distinct possession of the moment to which this part of the parable has respect. It is the moment of the judgment. And here I do not think it material to have gone, as I have done, into a description of the circumstances of the Lord's coming, and the various periods of that event. You are well aware that every representation is not circumstantial and minute. I do not expect that, every time the judgment is referred to, the particular steps and stages of it should be set out in

detail. I should say in the present instance therefore it is but a general hint that is given. The general hint given is, that all those to whom the Gospel has been preached, and who have professed to receive it, and who upon that profession have been made members of Christ in his Church, that all those persons shall be dealt with in judgment. And if their profession has been false, they shall be charged with their falsehood; they shall be unable to defend themselves under that charge of falsehood; and the result shall be what is here described in figure, "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen."

Now that aphorism is used more than once. And the simple account of it is this, that God's call is promiscuous. Now I beg you, beloved, to take notice of this. I think it confirms the account which you are continually hearing, that from the beginning God has been calling man to receive his Christ. Under the Gospel the call is more explicit; under the Gospel the testimony is undeniable, and cannot be evaded, that God hath made that same Jesus, whom the Jews have crucified, both Lord and Christ, and calls all men to receive Him by believing Him to be that which He is. But whilst the call is promiscuous, it seems that there is a distinction; some are chosen to sit down at the table, whilst others are only called: and whilst the multitude

called, that is, invited to come, and brought to embrace the invitation, is great, the actual number of those whom God hath by a special favour selected from the rest to the dignity of being his guests is comparatively small. Well then, we are not here to discuss the point how so many are called, and so many brought to make profession of the faith of Christ, and so few comparatively to enjoy its real and ultimate benefit; I say, we are not called to discuss that point, or to settle how it comes to pass that, whereas all men are called, very few are found among the guests that actually partake of the feast;—we are not called to discuss or settle that matter now. We are called to consider what it is which makes the distinction between one of the called and another. And that is plainly what is described here in a figure by the name of the wedding garment. That it is which makes the distinction.

Now first, what are we to understand by that wedding garment? I will give you one reason which to me is decisive as to the interpretation. Is it not plain to common sense that we must understand here something which is discriminating? It is some one consideration which is paramount; it is the property, the principle, the possession, which the man is to have or he fails of eternal life. I think you cannot doubt that we are to proceed in our interpretation upon this principle; that it is some one property which is peculiar, and which is required, and without which the man perishes; whatever his outward advantages may be,

the man perishes. That we are to understand by the wedding garment. Now I ask you what is the general tenor of Scripture as to the requisite whereby the award of eternal life is to be decided? I ask you whether faith is not distinctly set before us as a thing which a man must have, or perish if he have it not? I ask whether this is not ascribed to faith? And I ask whether it is distinctly ascribed to any thing else,—that is, whether there be any description which will not fall under, and distinctly accord with this? Now I shall show you perhaps by illustration and example more intelligibly what I mean; only, as in all other instances of teaching, let my first care be to possess you with the difficulty of the question, and then you will easily apprehend the removal of the difficulty. Then the question I propose to you is, whether it be not the general tenor of Scripture that faith is required of those to whom the Gospel is preached, in order that they may receive the benefit? And as a second question, I ask whether any thing else is pointed out as that requisite,—or, to speak rather more exactly, whether any thing else is pointed out which does not imply this, and which will not be possessed, if this be really possessed?

Now what is the tenor of St. John's teaching upon this subject? We are quite sure one sacred writer does not contradict another. And therefore, if we can get one sacred writer's testimony, we shall be sure we have the distinct testimony of all the sacred writers.

But if I produce you the testimony of two or three sacred writers, will you hesitate then? Then St. John's testimony I may give you in very few words; because I might spend the evening in reciting extracts from the Scriptures upon this subject. What does St. John say in the 1st chapter of his Gospel, verses 11—13? Speaking of the Jews rejecting Christ, he says, "He came unto his own, and his own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now here I purposely put aside the consideration *how* these persons were brought to faith, which is expressed in the latter verse. It is not my question *how* persons are brought to this; but to show you that this is the thing required. Now I suppose you do not doubt that they to whom He gave the power to become the sons of God were accepted persons. And you cannot doubt that they are persons having on the wedding garment. Then how are they described? First they are described as those who received Him, and then as those who believed on his name. Why then, receiving Him is believing on his name. And to those that believe on his name He gives the power to become the sons of God. Then pass on to the 3rd chapter, which abounds in testimonies to the same effect; verses 14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be

lifted up: that whosoever believeth in Him should not perish, but have everlasting life." "Whosoever believeth in Him." Why, you cannot doubt, when He says that they have eternal life, that these are persons having on the wedding garment. And therefore persons having on the wedding garment must be identical with those that believe in Him. This man then, who was going to perish because he had not on the wedding garment, was going to perish because he did not believe in Christ. And so He goes on, "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And then again in the 18th verse; "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Why, surely now no persons who read these passages candidly and fairly can doubt that believing and not believing is having and not having on the wedding garment; that these must be coincident expressions. Take next the testimony in the 5th chapter,—I shall only give you these two more from the Gospel of St. John,—chap. v. verse 24. "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." There faith is said to be in *God;* but you know it is in God *through Christ:* there is a decided distinction

between believing in God, and believing in Christ; but we cannot believe in God save through Christ; and we cannot possibly believe in Christ without believing in Him who sent Christ. So that believing in God, and in Christ, though distinct, are equivalent expressions. And if he that "believeth on Him that sent me hath everlasting life," why then, has he not the wedding garment on,—if he shall not come into condemnation, which he most assuredly shall if he have it not? And what is it then that delivers him from condemnation? He hears the word of Christ and believes on Him that sent Christ. Then my other testimony from St. John shall be from the 6th chapter: when the Jews asked Jesus what they should do that they might work the works of God, "He answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." Why then, he that believeth on Him whom God hath sent,—that is, on Christ,—hath on the wedding garment. And so at an after verse he says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Why then, if he hath everlasting life, can it be a question that he hath on the wedding garment?

Then this is St. John's testimony. Now I will give you one or two from St. Paul. And I will take them from his epistle to the Romans. Nothing can be more explicit than what he says in chap. iii. verse 21; "But now the righteousness of God without the law is manifested, being witnessed by the law and the pro-

phets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Why now, if he that believeth in Jesus is justified, surely he that believeth in Jesus is one that hath on the wedding garment; he is not going to be cast out of the room because he has not on the wedding garment. You cannot doubt then that the man that is justified because he believeth, is a man having on the wedding garment because he believeth in Jesus. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness; that He might be just, and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith." You see he characterizes the Gospel as the law of faith, even as he characterizes the Law as the law of works. It is the law of faith. Why then, if it is the law of faith, he that has faith has complied with the law; and he that hath not faith, hath not this wedding garment, hath not complied with the demand which that dispensation makes upon him,—even as the other hath complied with it, and therefore hath on the wedding garment which is requisite. "Therefore we conclude that a man is justified by faith without the

deeds of the law. Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." I have not very long since opened this passage; but let us just notice the distinction. The Jew that has faith shall be justified; and the Gentile shall be justified "through *the* faith,"—that is, he shall be justified through the Gospel, on the condition of his believing the Gospel; because it is scarcely necessary that I should remind you that believing the Gospel, believing in Christ, and believing in God, and believing the truth as it is in Jesus,—that all these amount to one and the same thing. It is impossible that a man can truly have faith, —which faith has the truth, the faith, the Gospel, for its object,—without also believing in Christ, and believing in God,—that is, believing in those Persons,—believing those Persons severally to be what they are, as the faith, the truth, the Gospel describes them. Then I will give you one testimony more from St. Paul,—indeed two testimonies more. Romans v. 1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Now I ask whether these persons had not on the wedding garment? whether the persons he here describes as having peace with

God, and as having had access into the grace wherein they stand, and as rejoicing in the hope of the glory of God,—I ask whether these persons had not on the wedding garment,—whether these persons of whom he here gives the description would be cast out of the chamber? The other passage which I give you from this writer is from the 9th chapter of this epistle, where he describes the ground of the Jewish error, which serves to illustrate the ground of the Gentile acceptance. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." This is explicit enough: whosoever receiveth this possession,—call it justification if you please, or call it that righteousness in which a man stands accepted,—it is of faith; by faith we are clothed with it: that is the description surely,—"the righteousness which is of faith." "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold, I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on Him shall not be ashamed." He means by the stumbling stone Christ. Why then, if he that believeth on Him is not to be ashamed, he hath on the wedding garment. I need not remind you that the whole tenor of St. Paul's writings, his epistles to the

Galatians, the Philippians, the Colossians,—nay, there is not a chapter but what confirms this account,—that faith is the only requisite upon the possession of which salvation is given, and upon the absence of which it is to be determined that the man shall be cast out of the chamber,—shall be sent into outer darkness where there is weeping and gnashing of teeth.

I said I would give you another writer's testimony; and indeed I shall not be satisfied without mentioning two. But take St. Peter's, to which I refer you first of all. 1 Peter i. 20, 21: "Who (speaking of Christ) verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead and gave Him glory; that your faith and hope might be in God." How does he describe those persons for whom He was manifested? "For you who by Him do believe in God." This is the description of the persons; that by Christ they are brought to believe in God. This is the description of the persons for whose sake He was manifested in due time. I ask then, have not these persons the wedding garment on? Then the other writer whom I was going to mention to you is St. Jude; whose account first of all is, that he would write to them earnestly to contend for "the faith once delivered to the saints." Now what is meant by describing that communication which God has made to the world, and which He delivered to the saints, by the title of "the

faith," except the receiving it by faith was the thing which God required, and upon which the whole matter was to turn as to its consequence? And so again he says after: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Now you understand, I trust, beloved, that my object in all these citations is, to show you that faith is represented as that one requisite by the possession or non-possession of which our eternal doom is fixed. I hinted that no other requisite is specified,—or that, if any other requisite is specified, it is resolvable into this; that that other requisite could not be without this, and that, if this be possessed, the other must be possessed also. Now you will say that in the 25th chapter of St. Matthew's Gospel, where you have the process of the judgment, it is put upon *love;* "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Well then, there you say the wedding garment appears to be *love.* But I want to know whence that love of the brethren is to come,—on what it is founded? It is love to those who are the brethren of Christ. How can we regard persons as the brethren of Christ, except we believe Christ to be what He is? That love is the produce of faith; that which must be where faith is, and which cannot be without faith.

And so again, that matter of St. Paul and St. James, which has been illustrated of late,—why, what can be more plain than the description, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love;" that is, which faith is to show itself by the exercise of love to God, and to all whom God would have us love? And does not that exactly accord with the description of St. James, that faith which has not love is of no avail? Why? Because it is not the real faith; because real faith,—that is, a real conviction of the soul that Christ is what He is,—cannot subsist without a correspondent affection. You will remember that I made a distinction, and I still adhere to it. If we speak a correct language in talking about an affection, in ascribing an affection to man, there is an affection of faith as well as an affection of love. And the affection of faith is in fact the habitual temper of the soul, whereby it realizes continually things unseen, and dwells in them as so many seen realities. I may appear to speak an incongruous language, but I speak the shortest language I can use. I would in the shortest time and by the shortest term bring you into possession of my mind. Why then, I certainly do consider that, if we are correct in talking about affections, in ascribing affections to a man, there is an affection of faith: and that it is that disposition or frame of mind which is characterized by dwelling amongst unseen things as though we saw them with our eyes. But then let me ask, let me put

it to the plainest person here present, whether it is possible that there can be such a dwelling amongst unseen things as though they were seen with the eye, without the correspondent accompanying affection of the love of Christ, of God, and of all those objects,—his brethren first among the rest,—of all those objects which God commands us to love and to show our love to by doing them all good, by being considerate always of their good? Why, it is ridiculous, it is absolutely waste of time, to go into any argument to show that faith cannot be without love. It is perfectly a waste of time to ask whether you could possibly ascribe to a person those properties of excellency which we are taught to ascribe to Christ, and consider that this Person is so related to you as Christ is declared to be related,—that He is our Saviour who has died for us,—who has come down from heaven that He might preach to us, and that He might die for us,—I ask whether it is possible that you can have the conviction that Christ is such an one to you, and not love Him? You do not believe Him to be what He is. You have not the conviction, much less the affection which is the result of the conviction,—you have not the conviction that He is what He is, if you do not love Him. And if you love Him, you must love all those whom He loves. I ask now whether, when you love a person, you do not aim to love all those whom He loves? I am sure you do not understand what love is, if it does not lead you to love all those whom the object of your love loves. It

is the most common, the invariable accompaniment of love to one object, that we love as that object loves. If we love God, we love those whom God loves; if we love Christ, we love those whom Christ loves. And if God has pointed out the brethren to us as the particular object of our affection, our love is to be placed upon them; because it is the object of his affection, it becomes the object of our affection.

Well, I had a great deal more to say to you upon this subject; but I shall do very little justice to it if I enter upon it to fatigue. And therefore I shall just sum up what I meant to have dwelt upon. In the first place, I meant to have talked to you very particularly upon the discriminating nature of this principle. I want you to understand what faith is. I am very sure people do not understand what faith is; and I should be glad to instruct you what faith is. I should be glad to instruct you in the nature of that conviction which sets Christ, and God, and the brethren, and every object of love and hatred, in its pregnant and constraining form before the soul, before the eye of the mind,—aye, and makes it tangible by the hand of the heart.—Then I was wishing to speak to you as to its efficacy: how it removes mountains; how it produces all those correspondent affections, and all those correspondent acts, which God demands of us.—I was wishing also to speak to you of its indispensableness: how impossible it is that God can receive a soul without it. Now I cannot enlarge upon it,—but I desire to

lay it nearest your heart, that it is utterly impossible that God can receive a soul into his favour that does not believe in Him. It is the very end which He is pursuing in all his dealings with creature in this preliminary dispensation. And in the very nature of things He might as well embrace the devil, as embrace a human being who does not believe Him to be what He is,—that is, who has not faith,—that is, who has not this wedding garment.—I also wished to speak to you about its source. And here, because the time will not let me enlarge,—O let me put you upon the old expedient. You may be thinking perhaps you can give it yourselves. Try, try by all means; satisfy yourselves whether you can or cannot. O, my friends, try for a day in sincerity, and you will tell me before night I have pointed out the only source of it, when I have stripped you bare of all possibility of giving it to yourselves, and when I have turned you to the bosom of God as its only source. Remember, the bosom of God is its only source. And when I say the bosom of God is its only source, what do I mean? I mean then, that only God in Christ in the Holy Ghost can bring you to the possession of that conviction and correspondent affection with its necessary and natural fruits.

Then I meant to give you advice. And I meant to give you consolation. And I meant to give you reproof. But you must suppose all this. I think you can pretty well guess how I should advise: perhaps you will not so easily guess how I should console you. My conso-

lation should be, "Brother, Sister, thou art sadly wanting in faith. And if God deals with thee in justice on the ground of thy weakness of faith, He must cast thee off; but if thou hast faith as a grain of mustard seed, know, know that all thy deficiency of faith He requires at the hand of his Mediator." And as to reproof, why, I have nearly given you the amount of reproof when I have told you that, if you seek it from yourselves, you cannot have it. Aye, but I have another word for you. Are there not some of you who do not care whether you have it or not? Are there not some of you who do not seek its fruits? Why then, you stand reproved. O, you that fancy you can give it yourselves, be assured you are flying in the face of God's testimony,—you are making God a liar. Now how can I prove that? "No man can come unto me, except the Father which hath sent me draw him." Why then, do not you make God a liar, if you are looking to yourselves for it? If that does not make God a liar, I do not know what does: when God says, "No man can come unto me,"—and you virtually say, I can come to Him. Then again, beloved,—I am not here taking the case of barren faith, because I maintain that barren faith is no faith at all; but I am taking the case of persons who have real faith, and that fruitful faith, but not so fruitful as it ought to be. And how do I advise you about that? Study God in the only way in which He is to be known,—and that is, his mystery in Christ. Think over what you have heard this night;

let it lead you to an examination of his Word. Meditate upon his counsel so far as it has been discovered to you this night, and see whether that will not make your fruitful faith more fruitful.

And now unto Him in his Christ in the Holy Ghost be all glory. Amen.

Sunday Evening, September 13, 1829.

THE END.

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